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CONTENTS

A EUCHARISTIC LEGEND. Triticum et Uva 1
The Rev. FR. X. REUSS, C. SS. R., Rome, Italy.

THE GIFT OF TONGUES. WHAT IS IT? 3
The Rev. THOMAS A. KEMPIS REILLY, O.P., S.T.L., S.S.L., Washington, D. C.

"PRIEST GORDON". 25
L. DOBRÉE, Aberdeen, Scotland.

VISUAL INSTRUCTION IN CHRISTIAN DOCTRINE. II. 41
The Rev. JOSEPH H. McMAHON, Ph.D., New York, N. Y.

THE STORY OF A MODERN CAPUCHIN. III. 50
R. F. O'CONNOR, Cork, Ireland.

THE "SANATIO IN RADICE" UNDER THE NEW MARRIAGE LAWS 57
The Rev. JOHN T. McNICHOLAS, O.P., S.T.L., New York City.

DE LICEITATE VASECTOMIAE AD PROLIS DEFECTIVAE GENERATIONEM IMPEDIENDAM PATRATAE 71
I. The Rev. ETHELBERT RIGBY, O.P., Rome, Italy.
II. The Rev. TH. LABOURÉ, O.M.I., San Antonio, Texas.

CONTENTS CONTINUED INSIDE.

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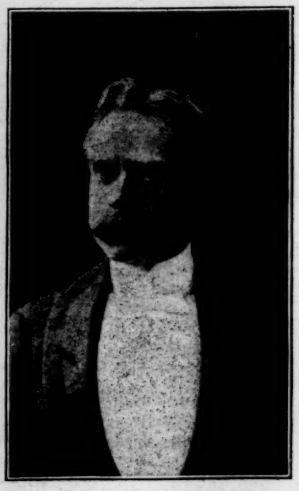

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. X:

Motu Proprio: De Concessionibus Indulgentiarum a Suprema S. Congregatione S. Officii recognoscendis 85

S. CONGREGATIO CONSISTORIALIS:

I. De competentia concedendi Facultatem celebrandi tres Missas Nat. Dom. in Sacellis Publicis 86
II. Commutatio Finium Dioecesum 87
III. Erectiones Dioecesum 87

S. CONGREGATIO RITUUM:

I. De quibusdam in Ordine Praedicatorum Consuetudinibus 88
II. Dubia circa Solemnitatem externam in Dominicam transferendam 89

S. CONGREGATIO DE RELIGIOSIS:

I. Declarationes circa Decretum "Ecclesia Christi," 7 Sept. 1909, "De quibusdam Postulantibus in Religiosas Familias non admittendis" 90
II. Declaratio et Extensio Decreti "Quum Minoris" die 15 Junii 1909 editi 92

COMMISSIO DE RE BIBLICA:

De Auctoribus et de Tempore Compositionis Psalmorum 93

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 95
A Plea for the Preparatory Seminary (*The Rev. Edwin Drury, Nerinx, Kentucky*) 96
Sonnet to Pius X called "Burning Fire" (✠ *M. F. H., Newfoundland*) 102
A Holiday in Belgium (*The Rev. G. W. L. Hendricks, Eastwell, England*) 104
The Arms of Pius X (✠ *M. F. H., Newfoundland*) 110
The Vestments Reform and the Eucharistic Congress 111
Recent Changes in the Marriage Laws of the United States 112
Pictures of the Resurrection (*The Rev. Jos. F. Sheahan, Poughkeepsie, N. Y.*) 114

CRITICISMS AND NOTES:

Gerrard: The Wayfarer's Vision 116
Feder: Studien zu Hilarius von Poitiers 117
Gagnieur: Conflict and Triumph 118
Fontaine: Le Modernisme Sociologique 119
Garrigou-Lagrange: Le Sens Commun, la Philosophie de l'être et les Formules Dogmatiques 119
Leclèrc: Pragmatisme, Modernisme, Protestantisme 119

LITERARY CHAT 123

BOOKS RECEIVED 126

(OVER)

THE ARTICLE IN THE JUNE NUMBER
(pp. 674-689) ON

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. III.—(XLIII).—JULY, 1910.—No. 1.

A EUCHARISTIC LEGEND.

THE following Latin verses by the Rev. Francis X. Reuss, C.SS.R., whose several volumes of sacred poetry have been repeatedly referred to in these pages, were originally suggested by a similar composition from the pen of the recently-deceased French poet, Victor Delaporte, S.J. The poem was presented to the Holy Father by the author on the feast of Corpus Christi.

TRITICUM ET UVA.

Fervebat aestas: triticum
Cives metebant Nazarae,
Et inferebant horreis
Sudore partas mergites.

Heu! nulla Josepho seges
Flavet metenda, virgini
Nec ulla Sponsae: conjugum
Tectis Egestas insidet.

"I, Nate," Mater admonet
Jesum trilustrem; "collige
Quos forte messorum manu
Fugisse culmos videris."

Mandata divus perficit
Ephebus, arva qui cito
Detonsa lustrans, perditas
Solers aristas quaeritat.

Quaerit relictas, ut bonus
Nos ille Pastor devios
Sectatur agnos, inferûm
Ne praeda simus hostium.

Amplum, suborto vespere,
Jesus maniplum legerat,
Quem mox, revinctum stramine,
Paterna fert ad limina.

Parat Maria coenulam
Ornatque lino candido
Mensam; vocatus striduIam
Sponsus dolabram deserit.

Coenant; et actis gratiis,
Spicas Puellus deligit
Septem, nitore flammeo
Doctas vel aurum vincere.

Circum fenestram repserat
Fecunda vitis; pendulam
Hinc carpit uvam, regia
Prae qua lutescit purpura.

Spicas et uvam mensulae
Imponit; hancque nobilem
Vertens in aram, grandia
Sic praecinit mysteria:

"Suam sub hisce symbolis
Deus recondet gloriam,
Dabitque se mortalibus
Escam, dabitque Poculum.

"Dignatus hoc convivio
Ultra sitire nesciet
Vel esurire, Coelitum
Ut quem Dapes refecerint."

Ad haec, beati Conjuges
Arsere sacris ignibus,
Deumque prodigum suî
Longo celébrant cantico.

Rome, Italy. P. Fr. X. Reuss, C.SS.R.

THE GIFT OF TONGUES. WHAT WAS IT?

TWO views have been advanced to explain the character of the gift of tongues. One is modern, the other traditional. The modern view identifies in kind primitive Christian glossolaly ("tongues") with contemporary outpourings of "the Spirit" at certain Protestant revivals; the traditional view sees in the ancient charism the actual use of languages previously unknown to the speaker. In treating of this matter in the May issue[1] of the REVIEW, Fr. Sheppard, O.S.B., concludes: "the modern view conflicts with the data of the New Testament, while the traditional view does not seem to supply an adequate *raison d'être* of the miracle."[2] May we be pardoned for taking up this study at this point, since we are animated by the hope of striking upon a more satisfactory solution.

In current explanations of the Biblical evidence greater confusion exists than is usually thought. Orthodox scholars do not doubt that St. Paul's description of glossolaly, as it was practised at Corinth, is homogeneous. Nor have they at any time questioned the historicity or consistency of St. Luke's narrative touching the events of the first Christian Pentecost. They maintain too that both writers were so familiar with each other's ideas that neither would style as a "gift of tongues", any phenomenon that would not easily be recognized as such by the other. This last proposition is used to bridge over the first two, and Corinthian glossolaly is immediately asserted to coincide with that at Jerusalem or anywhere else. Consequently, any particular quality distinguishing Corinthian "tongues" is regarded as inherent to the nature of the gift.

Nothing can be objected against this line of argument so long as the term "tongues", or glossolaly, be restricted in its signification to *the supernatural gift* properly so-called, and to it alone.

But may it not be that St. Luke, who nowhere mentions tongues as a permanent charism, and who speaks of it only as

[1] "The Gift of Tongues in the Early Church", p. 513.
[2] Ib. p. 521.

conferred on passing occasions, and "in the beginning"[3] of conversions, has reference solely to the unalloyed spiritual gift; whereas the Apostle, who is dealing with a concrete practice, finds it necessary to point out several traits which are mere accretions of an ignoble sort.

I. Corinthian Glossolaly.

Glossolaly was the admittedly audible manifestation of a determinate divine energy operating internally and producing ecstasy. But since ecstasy may result from purely natural causes, there was always danger of abuse and vile imitation. In the popular mind the imitation which would easily pass for the reality, would be called by the same name. This, it seems to us, was the state of affairs at Corinth. What the Apostle is really insisting upon in his first preserved Epistle to that city is, not suppression or restriction in the proper use of supernatural glossolaly, but rather greater discernment in accrediting those who were thought to possess the gift.

The trend of the Epistle throughout is calculated to suggest this idea. The nascent Church in the leading and foremost commercial centre of Greece was torn with internal dissensions. The disciples were divided between Cephas, Paul, and Apollo.[4] Unable and unwilling to decide for themselves their petty differences, they went to law before unbelievers.[5] Many dared eat before idols, to the scandal of their weaker brethren and the defilement of their own conscience.[6] The Eucharistic banquet had ceded to voluptuous and possibly riotous rejoicings that bordered on the incredible.[7] These were the more appalling abuses. Side by side with them were others less harmful in character, and it is among these that we venture to place the popular practice of glossolaly.

The following regulations,[8] dictated by the Apostle, bespeak a decidedly pernicious tendency on the part of those for whom they were intended:

1. Seek to abound unto the edifying of the church in *plain speech*.

[3] Acts 11:15; cf,. 2:4; 10:46; 19:6.
[4] 1 Cor. 1:10-12.
[5] Ib. 6:1-10.
[6] Ib. 8:7-10.
[7] Ib. 11:17-22.
[8] All from 1 Cor., ch. 12 and 14.

Except you utter by the tongue *plain speech,* how shall it be known what is said? For you shall be speaking into the air—14: 9-12.

2. Let him who speaketh by a tongue pray that he may interpret what he says—14: 13.

3. To do this, let him pray with the understanding, lest by praying in a tongue, the spirit alone should pray, and the understanding should be without fruit—14: 14-15.

4. Whatever is spoken in a tongue should be intelligible to bystanders. If, for instance, thou shalt bless with the spirit alone, how shall he that holdeth the place of the unlearned say "Amen" to thy blessing? because he knoweth not what thou sayest—14: 16.

5. Glossolalic utterances should contain nothing offensive to faith or piety. An example: no man speaking by the Spirit of God saith "Anathema" to Jesus—12: 3.

6. The whole church should not speak with tongues together. Were that permitted and unlearned persons or infidels were to come in, would they not say that you are mad?—12: 23 (cf. 26).

7. If any speak with a tongue, let it be by two or at most by three. Larger groups are forbidden—14: 27a.

8. Let there be an interpreter in each group—14: 27b.

9. If there be no interpreter, let each one hold his peace in the church, and speak to himself and to God—14: 28.

10. Let women keep silence in the churches. For it is a shame for a woman to speak in the church—14: 34-35.

Although these prescriptions are scattered and communicated with epistolary looseness, they were undoubtedly necessary and would not have been imposed had not glossolaly begun to develop undesirable features. What were those features? The regulations themselves tell. "Plain speech" was sadly wanting (1), its substitute could not be controlled by interpreters (8, 9), it was unintelligible even to the speaker (3), or, if it was intelligible, it grew in certain cases to be blasphemous (5). The whole church had been known to throw itself into a bedlam (6). And yet all were actuated by the "Spirit".

What was to be done to remedy the evil? St. Paul here shows his clear insight into human nature as well as into the supernatural. The mysterious utterances, the mixture of ecstatic speech and meaningless gabble, the "tongue" which he describes as being "without voice" (14: 11), were recognized by him as the natural result of religious emotion and ex-

treme suggestibility. Therefore he orders the removal of everything calculated to throw worshipers into that state. He first averts the danger that would accrue from uncultured congregational influences (6, 7). He next shows his suspicions for "tongues" of the babbling kind by subjecting all utterances to the test of interpretation (8, 9). Thirdly, by silencing women, he represses many who were perhaps responsible for the abnormal carriage of the faithful that had been reported to him.

And yet his method is of the mildest. He understood well that these disorders were traceable not to hypocrisy but to ignorance. At bottom the people were sincere. They desired to excel in spiritual gifts, and their fault was that of beginners. In their zeal to praise God, as they had known others to do before them, they worked themselves into ecstasy; and then when their spirits were quite beyond their control, as St. Paul insinuates by contrast when speaking of prophets (14: 32), they would be mastered by hysterical instincts. How much sympathy and deeply pastoral affection are displayed in his prudent counsel: "Brethren, do not become children in sense, but in malice be children, and in sense be perfect" (14: 20). In the chapter on charity, which seems to have been placed designedly in the middle of the treatise on "tongues", there is a kindred expression. "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child" (13: 11).

How different is this attitude from that of the Corinthian pastors who had in all likelihood played the rôle of informers. They had evidently invited drastic, prohibitive measures and had perhaps employed them, thereby causing lamentable schism in their flock. But the Apostle in his reply was as meek as his Divine Master could have wished: "Be zealous to prophesy", he says, "but *forbid not* to speak with tongues" (14: 19), for "I would have all to speak with tongues" (14: 5).

The Apostle is here praising the genuine charism of glossolaly, for which he has a keen appreciation; but he recognizes that it is something quite distinct from the concrete practice he judges so reprehensible. If to both he applies the term

"tongues", it is because they to whom he is writing have popularly confounded the two. The criteria he furnishes will suffice in the future to guide them in forming correct judgments about the mysterious phenomena.

Lest the Corinthians should deem the new enactments unreasonable, the Apostle goes deeper and strives to set their ideas aright. It is not enough to call them childish. He deigns to show them why he does so. They have overrated glossolaly. "Tongues", even at their best, and when most genuine, are an inferior gift. In a detailed catalogue of charisms he assigns them the last place but one,[9] while in the bright white light of charity they wane to almost nothing.[10]

St. Paul too could speak with tongues, yet it was with certain well-defined tongues about which there could be no mistake. "I thank God", he exclaims, "I speak with all *your* tongues".[11] He too could drop off into ecstatic rapture and give vent to the mysterious cries and outbursts, but he chose not to do so. That would be "in the spirit", he says, but it would not profit his understanding. He preferred to have the understanding accompany the spirit in all its operations. "When I pray with the spirit I will pray also with the understanding: when I sing with the spirit I will sing also with the understanding." In short, "I had rather speak five words with my understanding . . . than ten thousand words in a tongue", i. e. without understanding.[12] We can now grasp why he makes interpretation the test of true glossolaly.

To forestall an objection, interpretation does not thereby cease to be a distinct gift. They who speak with tongues are recommended to pray for the gift; yet interpretation may exist alone. Some are mere interpreters. They have never felt the impulse either to speak with tongues or to prophesy, yet they can render faithfully what is said by others; as, when a tongue used is genuine and not "without voice", i. e. when it is real articulate speech. That fact entitles interpretation to special mention in the catalogue of charisms.

St. Paul's vigorous action seems all the more reasonable if we consider the idea by which he was dominated. For him, "tongues are a sign, not to believers, but to unbelievers."

[9] Ib. 12:8-11. [10] Ib. 13:1. [11] Ib. 14:18. [12] Ib. 14:15, 19.

Since the Corinthians are believers, he finds it strange that glossolaly persists among them; strange too that instead of winning the unbelievers or infidels who venture into the church from time to time, the performers on such occasions impress the latter as being uncontrollable madmen.[18]

There must be something wrong; and he does what he can, from a distance, to rectify it.

Corinth is the only place where glossolaly is known to have developed into a practice, and it is just such an abuse as might be anticipated in a great metropolis where religious instincts were so untrained as the Apostle elsewhere represents them. Once the true state of affairs is realized there is no room for doubting that the sole motive of the Apostle in taking the stand he did, was his desire to safeguard the real supernatural gift of tongues. He was convinced that if the Holy Spirit willed to impart the charism to anybody, the regulations he laid down would be no hindrance. Rather would they aid in detecting the reality from its shadow. He thereby showed himself endowed with a much more excellent gift, the discernment of spirits.

If the interpretation which is here submitted for the first time, and which, we presume to think, will bear favorably the severest criticism, be accepted, it will be an important acquisition to the apologetics of to-day. For several years back the sun has not set on non-Catholics who profess to have the gift of tongues. Every continent possesses its meeting-houses in which the Spirit descends at the will of the worshipers. The recipients make it their boast that through them God is renewing the face of the earth as in the days of Paul. They reproduce the phenomena of Corinth. They come together, "not to be humbugged", it is true, but to be rapt up in the divine presence. The Spirit enters them when and as it will. One declares solemnly that it entered through his side; another, through his mouth; another, through his legs; still another, through his fleshy heart. Once within, the Spirit possesses them and they are no longer themselves. Some are cast into prolonged and violent fits of laughter.

Other anomalies are known, but all eventually receive the

[18] Ib. 14:22.

gift of tongues.[14] An observer at a Chicago gathering of this sort says that the simplest form of this twentieth-century glossolaly consists of babbling and screeching. When more developed there is a "tendency toward a repetition of certain syllables". In eighteen well-authenticated cases parties who were believed to possess supernaturally the gift of speaking in *foreign* languages, were sent to India, China, and Japan, to convert the natives, but all proved egregious failures.

Proselytizers of this class need to study St. Paul more closely. If they have imitated Corinth in its childishness, let them now imitate it in its manhood. If they enjoy real glossolaly, let them operate in groups of twos and threes as effectually as they do in large assemblies. Let them subject everything they say to the scrutinizing ear of a rational interpreter; or, if such an interpreter is absent, let them keep silence. Let them withdraw totally from hypnotic influences and seek to pray with the understanding. Then may they hope for the coming of the Spirit, but in an altogether different way from what they expect. Moreover, should the Spirit really visit them as with the Pentecostal flames, they may take it on the Apostle's authority as an unmistakable sign that they are only on the threshold of belief.

II. St. Paul's Concept.

It is now time to ask what positive notion St. Paul had of the charism he took such great pains to preserve in its purity. The foregoing exposition of Corinthian glossolaly makes it obligatory to eliminate from his view all those abnormalities which are usually considered to be inseparable from the gift, on the sole ground that Corinthian glossolaly possessed them. The "tongues" of Corinth were not the charism, even in St. Paul's mind, and the additional explanatory details so often derived from them by exegetes, serve only to disfigure our knowledge of the gift.

Supernatural glossolaly is refined. Instead of being like the "pipe or harp that gives not a distinction of sounds" (14: 7), it is quite unlike either; instead of resembling the

[14] These statements are from authentic reports. See *American Journal of Theology*, April, 1909, pp. 193 ff.

"trumpet whose sound is wavering and uncertain" (v. 8), it is just the contrary. Any "tongue", so-called, that would be "without voice" (v. 10), or would deteriorate into senseless noises, shouts or groanings, would ill befit a rare divine operation like that in question. It would rather brand the ecstatic as "a barbarian" (v. 11). This is St. Paul's view. "Plain speech" is what he desires, intelligible to the speaker, intelligible to the listener, and edifying in every respect (14: 9, 16, 26). Interpretation must be the touchstone of every utterance (v. 28).

Thus far the Apostle deals with externals only, for it appears that they denominate the gift. There is something peculiar, however, in the end toward which the charism tends. Its object is "to praise God" (v. 2, 16). Two or more may, absolutely speaking, be associated in the act of worship. They may not all receive the same inspirations as those endowed with the charism, yet they can listen; and, as they follow with their minds either directly or through an intermediary, the spiritual effusions of their more favored brethren, they can at least answer "Amen" at the close. To imagine a concrete case, it would seem that the trend of mind and heart for those so absorbed would be akin to that which prompted the Breviary Canticles, or the Psalms for Lauds.

Now all this takes place "in the spirit" (14: 14), that is, in a state of ecstasy. This was the stumbling-block for the Corinthians. Medieval history affords numerous examples where ecstasy was overrated by the mass of the people, just as it had been at the Grecian metropolis. Then, as in the earlier days, a single rule was laid down: "ex humilitate et superbia in rebus spiritus facillime quis discat quaenam verae sint et quaenam falsitatem oleant" (Gerson).

Since the Corinthians were rent asunder on so many points, there was ample opportunity for many to be misled by pride. Therefore the Apostle requires obedience, submission. No alternative is granted. They who cannot concur with his wishes, must keep silence (9). Glossolaly soon died out.

Supernatural ecstasy, such as was peculiar to the charism, had to proceed from the Spirit of God, and God's Spirit, which always perfects nature, could be discerned in its operations by rational signs. The animating principle of glossolaly was

Wisdom Supreme who orders all things "in measure, weight, and number".[15]

This is what the Corinthians had not grasped. Their own spirit was assumed by them to be "the Spirit of God", if only it moved them to speak in tongues. Sentimentality and enthusiasm induced them to take the outward act for their criterion until St. Paul imposed upon them one more searching. It is not surprising, therefore, that certain expressions of the Apostle are directed *ad hominem*. They were doubtless more persuasive than if they had been more dignified, since those addressed were spiritually of narrow and puerile perception. Witness the following: "he that speaketh in a tongue"—such a one the Corinthians had often observed—"speaketh not unto men, but unto God"—every "zealous" Corinthian would say the same thing! But how is this known? "Because", says the Apostle, "no man heareth," i. e. understandeth. That was the Corinthian assumption. "We cannot understand: therefore, he must be speaking to God." St. Paul does not deny it, but he continues: "In the spirit[16] he speaketh mysteries"—at least, so you say—but it would be more desirable for such a one to prophesy; for, "he that prophesieth, speaketh to men unto edification and exhortation and comfort" (14:3). The counsel is as practical as it is evasive. At the same time it furnishes us with the unifying principle of Corinthian glossolaly which operated always *per modum principii incogniti*. Doubtless, this singular phase explains why it is customarily described as being "*in a tongue*," rather than "*in tongues*".

Throughout this section of the Epistle the Apostle recommends prophecy, which must be understood in a general sense of preaching or instruction, as preferable to "tongues". He must have been guided in this, not only by the knowledge that prophecy was more useful and was otherwise a superior gift, but also by the conviction that the charism of glossolaly, proceeding directly as it did from the Holy Ghost, could neither be attained nor cultivated by human endeavor. It was by its nature of transitory character. This he insinuates when he

[15] Wisd. 11:21.

[16] The initial *S* of the Douay version should be changed from a capital to a small letter.

affirms that it is intended primarily " not for believers, but for unbelievers " or those almost ready for belief (14: 22).

It can now be shown that the supernatural glossolaly of St. Paul harmonizes perfectly with St. Luke's. The related passages of the Acts may be simplified for the sake of comparison.

The only place where we are told that St. Paul actually saw the grace conferred was at Ephesus. A dozen men were there baptized by him; and at the imposition of the Apostle's hands, the Holy Ghost came upon them, and they spoke with tongues and prophesied.[17] St. Luke gives no additional information; but it goes without saying that the remembrance of the scene here described must have remained firmly fixed in St. Paul's mind and afforded a striking contrast to the Corinthian practice together with a norm by which to judge it.

St. Peter's experience in the house of Cornelius is summed up almost as briefly. Before the Apostle had administered Baptism, " the Holy Ghost fell on all them that heard the word ", and immediately they began " speaking with tongues and magnifying God ".[18] St. Peter could see no difference between this event and that of the memorable Pentecost " in the beginning ".[19]

Thus it is that St. Luke unifies all the accounts available. He shows St. Paul to us as an eyewitness of the real charism. He describes the occurrence in language so similar to that used in the case of Cornelius and his household that no divergence is possible in the nature of the two events. Finally, he represents St. Peter as affirming an identity of kind between the Cornelius episode and the glorious manifestation at Jerusalem. He thus makes it impossible for St. Paul to have had any other conception of supernatural " tongues " than that shared in by the rest of the Apostolic college.

Now if it could be proved that St. Paul is actually giving his sanction to the absurd performances of the Corinthian converts, it would be impossible to reconcile his notion of the charism with St. Luke's; for, as the sequel will show, the Corinthian idea was in hopeless contradiction to that of the Evangelist's. In such a hypothesis, the only tenable position would

[17] Acts 19: 6. [18] Ib. 10: 44-46. [19] Ib. 11: 15.

be that of a certain rationalistic thinker who writes: "If St. Paul who was thoroughly acquainted with the gift of tongues, describes speaking in tongues as unintelligible, we must consider that portion of the New Testament unhistorical which makes speaking in tongues *a language*".[20] In a word, the Pentecostal narrative on which so much depends, but which comes to us only at second or perhaps third-hand, would have to be sacrificed for the Corinthian account, because in the latter we have the testimony of one who had been an eye-witness of the genuine charism.

But—let Divine Providence be thanked!—we are not reduced to such straits. St. Paul's glossolaly is real language as well as St. Luke's. The two are not only reconcilable, they are alike, and their narratives are both historic.

III. St. Luke's Concept.

What enlightenment can we now gain from St. Luke's description of Pentecost. It is worth while calling to mind the pertinent passages before examining them.

Acts 1: 15. The number of persons together was about a hundred and twenty. 2: 1. And when the days of Pentecost were accomplished, they were all together in one place: 2. and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it sat upon everyone of them: 4. and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven: 6. and when this was noised abroad the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. 7. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? 8. And how have we heard, every man our own tongue wherein we were born? 11. We have heard them speak in our own tongues the wonderful works of God. 12. And they were all astonished, and wondered, saying one to another: What meaneth this? 13. But others mocking said: These men are full of new wine.

[20] *Amer. Jour. of Theol.*, Apr., 1909, pp. 203, 204.

The spectators on the occasion are representative of fifteen distinct lands and two religious classes, viz. Jews and proselytes (2: 9, 11). There were at least three thousand of them, since that is the number of converts made by St. Peter (2: 41).

To take our start from points already agreed upon, there is question here of intelligible tongues used in the presence of so many witnesses as to preclude all illusion regarding the reality of the phenomenon.

The crowd had come together through curiosity "when the news was noised abroad". All retained the full possession of their senses, so that each could testify that *he* heard *his own* tongue. No one was hypnotized or subdued. All were, on the contrary, rationally astonished, some inquiring, "What meaneth this?" and others mocking, for they thought the performers were intoxicated. All recognized the articulate sounds and discerned the meaning of what was said. "The wonderful works of God" was the theme.

Now arise the following queries: (a) How many tongues were spoken altogether? (b) How many by each person? (c) How many of the speakers had been acquainted with more than one tongue before the event? (d) How much of a given tongue would have to be known to enable one to proclaim the *magnalia Dei?* (e) What was the real object of surprise on the occasion? (f) In what precisely did this passing action of the Holy Spirit consist?

(a) The term "tongues" (v. 6: διάλεκτος; v. 11: γλῶσσα) may signify either "languages" or "dialects", and there is no way to determine which is intended except by the exigencies of the listeners. Now the distinction of birthplace among the latter does not argue a corresponding distinction of language. In the many countries mentioned, the Jews used only two different languages, Greek and Aramaic. It is significant that a large part of those present were not only Jews, but Jews who had taken up their abode at Jerusalem (2: 5). A foreign contingent, pilgrims who had come for the feast, was also present (v. 9); yet in that vast assembly there was so much in common as to language that St. Peter's discourse *in Aramaic* persuaded three thousand of them to become converts. It must certainly have been understood. It is futile to allege that the Apostolic Prince preached in "tongues", for in his preamble

he offers a commanding apology for the ecstatic outburst that had preceded.

From this it follows that if a third language were necessary, it would be solely in behalf of the proselytes (v. 11) in order that in their case also might be verified the words of v. 8: each heard the tongue "*in which he was born*". Latin is therefore admissible, though no Jew required it, for even in Rome the Jews strictly so-called spoke Greek.

The diversity of tongues thus becomes chiefly one of dialects. Eastern Aramaic differed from that of the West, and in each of these main divisions there were sub-dialects as numerous as the nationalities named, if not more so. Greek would doubtless be split up in the same way. But farther than this it does not seem necessary to go. The autochthonous languages alluded to by Fr. Sheppard[21] need not be introduced, for, on the part of the Jews, they would be, not "the tongues in which the Jews themselves were born", but rather the tongues of the people among whom they were born; while, on the part of the proselytes, they would be so inconsiderable in relation to the whole multitude that, morally speaking, St. Luke's words would be true, even though they were entirely overlooked. The text then does not require them, and it is never justifiable to lay down as a fact anything beyond what our documents impose.

In illustration of the prodigy, a pen-picture may be drawn of the Jerusalem street-scenes of to-day. The pure Jew is nowhere in evidence. Jacob's descendants have mixed so long with the *goim* that they have assumed the latter's names and are now pointed out to the traveler as German, Spanish, Russian, Persian, or other Jews, as the case may be. The language of each has been vitiated and the gift of tongues would be as useful nowadays in gaining a hearing among them as it was in the days of Peter.

(b) It is more searching to inquire how many "tongues" were used by each individual. There were one hundred and twenty disciples who had received the charism. Positively, no one spoke in more than one language or dialect at a time. Besides, the New Testament description bars such an occur-

[21] Eccl. Review, May, 1910, p. 518.

rence as marked the lives of certain saints who are known to have employed one language or dialect and to have been understood in several others. At Jerusalem, Cæsarea, and Ephesus, the phenomena were such that a single person might perceive that "divers tongues" were being used. But at each of these places there was a group of people operating together, so that, if it be granted, as may well have happened, that many individuals in the groups, though not all, knew one or two foreign tongues beforehand, and, in ecstatic rapture, began to use them indiscriminately or alternately with their own, it might truly be said that the group itself was speaking "in tongues". Now it is to *the body* of disciples *as a whole* that St. Luke is describing the use of the charism in v. 4, and not to separate individuals. It would suffice then for the veracity of the narrative to hold that, whereas the *majority* of the one hundred and twenty proclaimed the divine praises in one or more tongues *not their own,* certain others were restricted to the use of the only tongue they knew. This, however, they would put to the very best advantage, for all were thrown into a state of extreme rapture. It is not at all hard to imagine a hundred and twenty people in Oriental climes furnishing even naturally the small number of fifteen or twenty dialects within a limited range of words.

As many languages and dialects would be necessary to-day, if the various inhabitants of the Holy City were to be addressed "in the tongues in which they were born"; and it would take not a half nor a third of the number of the disciples to meet the needs of the heterogeneous mass in this regard.

(c) Now we are prepared to investigate the possibilities of acquiring foreign tongues in the East.

In Baedeker's list of dragomans at Jerusalem,[22] out of fifteen who are expressly named, six speak in three European languages, eight speak in two, and only one is confined to one. Arabic, the native language of all save four, is not included.

Six different languages are known to this small group. There exist numerous other dragomans for Russians, Greeks, Armenians, and motley bands of Orientals from more distant climes, all of whom have acquired at least one language be-

[22] *Palestine and Syria,* Eng. ed., 1898, p. 20.

sides their native tongue. In the realm of dialects the possibilities are illimitable. Syrian Arabic differs from Egyptian, and Egyptian from the tongue of Arabia. Again, the language of the city is not that of the bedouin, and city differs from city in its tongue. A stranger is often perplexed at the variety, but a native may frequently understand and be understood wherever he goes. He is more plastic than can easily be imagined by citizens of a land like ours. He has not studied, but has imbibed what he knows, and he resists moulding to artificial rules.

A similar state of affairs prevailed in the Apostolic age. Then as now the influx of strangers determined "the tongues" by which the Holy City was ruled. The Law required all males to visit the Temple three times a year. They could not come and go in a day. They had to be provided with necessaries during their stay. They had special synagogues according to their nationality, as is intimated in Acts 6: 9, and in these the Law was interpreted to them verse by verse in the vernacular tongue or dialect after it had ben read in Hebrew. Rabbinic tradition implies that the number of these synagogues was quite high. The exaggerated totals of 394 and 480 at the time of the siege, justify us in requiring at least enough for fifteen different nationalities forty years earlier. Communities from the same country always grouped together around the synagogue of their tongue, and the pilgrims from afar would thereby be led to join their compatriots, as it were, perforce. Perhaps this explains why we have one hundred and twenty Galileans all lodging in a single upper-room.[23]

But these circumstances, it may be replied, would tend toward isolation rather than fusion. Granted, if the people of the several districts had no communication with one another. But daily intercourse arose inevitably from their commercial relations; while great religious festivals would throw them into still closer contact in the Temple. All that need be remembered here is that there were ample opportunities for "the tongues" of Pentecost to be acquired through purely natural means. Each was spoken in some particular quarter

[23] Acts 1: 13-15.

of the city reserved for pilgrims who owned it as their mother-tongue, and by these "devout men out of every nation under heaven," it would be wondrous strange if it were not imparted in some small degree to those who had serious dealings with them.

So much for the possibilities of *learning* new tongues. How many of the disciples had profited by it before the day of Pentecost?

The Galileans were usually rated beneath their deserts. They belonged to the lower stratum of Palestinian society. They were chiefly husbandmen and fishermen. Now it is usually people of this class who delight in picking up fragmentary bits of strange language whenever they can. That certain of the Apostles would have done this seems a necessary conclusion. Imagine a man like St. Matthew, for instance, collecting customs in the ancient way from the armies of pil grims who regularly flooded Palestine from Northern Syria and Asia Minor, without acquiring anything of "the tongues" wherein these strangers were born. Picture Peter and Andrew, James and John, who had spent years on the sea which supplied Jerusalem and all Palestine with fresh-water fish, engaging in commerce with their immigrant patrons, without grasping a single expression in a foreign dialect having connexion with their craft. Then, represent these men after their vocation, visiting Jerusalem annually, in company with Christ, meeting old acquaintances, and worshiping in the Temple where all the Aramaic dialects could be heard one after another, and ask could they have remained deaf to it all.

The Greeks were in the Temple as well as in the days of Stephen; but even though little attention were paid to their tongue on the spot, certain ones, like the Boanerges, must have gleaned enough of it during the missionary journeys in the Decapolis, to Tyre, Sidon, and elsewhere, to make them at least able to travel intelligently among the strangers. St. John indeed might have been far beyond this rudimentary stage. It is quite natural also to suppose that "Joanna, the wife of Herod's steward", and several others knew a little Latin. The money of the land was stamped in Greek and Latin. Placards in the Temple and elsewhere are known to have been in two or more languages. The title on the Cross was

in Latin, Greek, and Hebrew. In respect of language, Palestine at the dawn of Christianity resembled on broad lines the Switzerland of to-day; and if due allowance be made for differences of culture, its inhabitants were perhaps equally as cosmopolitan. The Galileans, indeed, occupied a secondary place in popular esteem; still they could not have helped sharing in the general culture. Any group of them, therefore, would have borne the impress that marked the whole; and it seems but right to conclude that, of the hundred and twenty who received the fire-like tongues at Pentecost, there were many who could have conversed in advance, at least on simple subjects, in one or other or perhaps several of the various languages and dialects enumerated by St. Luke.

(d) A great deal would therefore depend on the extent of knowledge required for the Pentecostal outburst. How much of any tongue would be necessary to enable the speaker to announce "the wonderful things of God"? If little would suffice, our narrative does not warrant us in asserting that much was possessed. If we take into consideration the manner in which the previous week had been passed, we shall have a clue to the ideas which would now find utterance. St. Luke terminates his Gospel by saying that after the Ascension, the disciples "went back into Jerusalem with great joy: And they were *always* in the temple praising and blessing God".[24] He thus prepares us to find the Galileans, ten days later, redolent of devout reflections on the "magnalia Dei".

The form in which the "magnalia" would resound would very likely be a familiar one; just as in congregational worship nowadays approved prayers and canticles like the *Te Deum* and the Litanies, are preferred to others. The Psalms and Canticles of the Old Testament would furnish what was needed, and it seems almost certain that a very few select psalms or parts of psalms, committed to memory, would answer the purpose. As a matter of fact, there is on record a subsequent visitation of the Holy Ghost to the Jerusalem community accompanying which, what might be styled the *magnalia Dei,* were praised in the following strain: "Lord, Thou

[24] Lk. 24:52, 53. This text forbids the upholding of the popular belief which represents the disciples as housed-in all week long for fear of the Jews.

art He who didst make heaven and earth, the sea, and all things that are in them: who by the Holy Ghost, by the mouth of our father David, Thy servant, hast said: Why did the Gentiles rage, and the people meditate vain things? The kings of the earth stood up, and the princes assembled together, against the Lord and against His Christ."

An application of the text is then made, and petition follows, but the praises proper cease at this point. They are a combination of Exod. 20: 11, and Ps. 2: 1-2, little incoherent snatches brought fresh to the mind by the circumstances of the moment. Something similar occurs in St. Matthew's citation of "the Prophet", as read in the Mass for Palm Sunday: "Tell ye the daughter of Sion: Behold thy king cometh," etc. In these few words we have two excerpts, from Isaias (62: 11) and Zacharias (9: 9) respectively. That is enough to show us how the Hebrew mind worked.

Now who cannot see the reasonableness of supposing that several like phrases from the forms of prayer most in use in the Temple and the synagogue, had impressed the popular mind haphazard, as such things usually do, and that in a given environment, a mixture of these would come to the lips spontaneously in ejaculatory fashion? Who too can represent to himself concretely, a body of one hundred and twenty individuals in a polyglottal country, who stood in the Temple daily, side by side with immigrant worshipers, and heard them utter the divine praises in dialects of languages which they themselves previously knew, departing from such scenes without absorbing a creditable knowledge of the accidental peculiarities of their co-religionists' speech? So it happened that a large number of the Galileans, particularly the more intelligent, could easily have learned to render into other tongues the simple expressions of piety required for proclaiming "the wonderful things of God". It is not necessary to ascribe to this rustic band any remarkable creative power or actual composition. It is even improbable that they referred in their praises to recent unpleasant events. That was reserved for St. Peter, who took the speaking in tongues as the point of departure for his discourses after the remarkable confusion had died away.

(e) From these reflections it seems more than possible that

the knowledge of the tongues used on the occasion was natural, not infused. What then caused the excitement? It was the very uncommon occurrence of a large body of people speaking in so many languages and dialects at one time. Never before in the memory of those present had the like been heard of. Just as soon as a group of new-comers arrived—for so many must have been drawn together in groups and not singly—one or other of the disciples would recognize their nationality by the peculiar dress they wore, by their exclamations of surprise, or perhaps by an acquaintance accompanying them, and immediately the enraptured disciples who could speak in their tongue, would salute them in the name of the Lord, and invite them by enthusiastic example to take part in the rejoicings. If, as St. Augustine somewhere says, a man would rather live alone with his dog, than alone with others who know not his language, it is equally true that strangers in a foreign land experience a strong attraction toward those who can speak the tongue wherein they were born.

There was a second cause of surprise in the fact that the disciples were "all Galileans". A pronounced provincial exclusiveness had laid the bystanders open to the prejudices that flourished among the people of Juda. The very soil was stigmatized, for Galilee was called preëminently "The Land of the Gentiles". Such worshipers would be despised to a certain extent even within the sacred precincts of the Temple. Few would bother about them; and, in the course of time, it is quite conceivable that these rustics would stand as the type of a people accursed. Their reputation for learning would be measured by that for religion. Hence it would be a source of supreme astonishment to find any body of men from such an ostensibly degraded race displaying the marked religious and intellectual attainments that were characteristic of the occasion.

To sum up, a critical examination of St. Luke's narrative, made in the light of the social and historic conditions of the time, does not require a profession of faith in anything strictly miraculous, *so far as the knowledge* of many tongues is concerned. The glossolaly of this occasion served a very subordinate purpose, namely the excitement of popular curiosity,

thereby bringing the inhabitants of the Holy City together. As to its outward aspect, the impression produced on the profane was the same as if the performers had been intoxicated.[25] The majority however were edified.

(f) What then was the rôle of the Holy Spirit? Though the miracle be discarded, the supernatural character remains. Fire-like tongues sat upon the heads of all. The apparition was none the less historic for being at the same time symbolic. Simultaneously, the Spirit "filled" them, and that is what made them speak.

It must be borne in mind that we are dealing with a highly imaginative and communicative people; a people for whom a word was a thought, and a thought a word or a thing;[26] whose meditations were external and frequently vocal, as the liturgy insinuates by the frequent use of the Biblical passage: "*Os justi meditabitur sapientiam*".[27] More than once has it been the good fortune of the writer of these lines to watch the devout Jew as he poured forth his boisterous lamentations before the walls of Jerusalem. He stands, Bible in hand, and, as the prayer advances, he begins to oscillate like an inverted pendulum. Little by little he gives visible signs of growing fervor: his voice waxes louder; his movements become more rapid, and eventually, almost beside himself, he shouts and whines and cries. He is overpowered.

There must have been something similar in the scene of Pentecost. "Filled" with the Spirit, the disciples could not resist speaking. The *verbum cordis* became spontaneously a *verbum oris,* and, abounding in ecstatic delight, they began to sound the divine praises in as many different languages or dialects as they had at their command. It has been suggested above that the arrival on the scene of new contingents would sometimes determine the tongues used. That is likely; but, since it was the multiplicity of tongues that drew the crowd originally (vv. 4-6), it is necessary to admit that the enraptured men did not wait for such moments to begin. These

[25] Acts 2:13.

[26] Cfr. Hebrew *dabhar.* An interesting review of kindred psycho-philological anomalies is contained in *Le N. T. et les Découvertes Archéologiques Modernes,* by F. Vigouroux, Paris, 1896, ch. IV.

[27] Ps. 36:30. See also Job 27:4; Ps. 34:28; Prov. 8:7, etc.

additions to the multitude merely gave a certain direction to the marvellous operation and stimulated it. They were far from being its sole cause.

This view may startle those who have always identified the charism with a miraculous infusion of unknown tongues. But all these need ask themselves is: Whence came this supposition of a miracle? Tradition says nothing about it, save in commentaries on the New Testament. Now if the New Testament record does not make a miracle necessary, it cannot be adduced as a document proving a miracle.

All that St. Luke asserts is that the Holy Ghost "*gave them to speak*" (v. 4). It was *the action* of speaking, and not the language spoken that was the object of the divine impulse. However, the impulse was so potent that it moved them to speak "variis linguis", says the Vulgate, or ἑτέραις γλώσσαις, according to the Greek. Here "other languages" would mean merely "languages *other than their own*". This was peculiar. The only text which mentions "*new*" languages is in St. Mark (16: 7), and, since that Evangelist does not even hint at any event in particular where the promise he is conveying was fulfilled, nothing can be argued in a definite way for the account in the Acts. The fulfilment of any prophecy must be proved apart from the prophecy itself. Moreover, it is essentially noteworthy that the adjunct "new" in St. Mark, is a "marginal" reading only, and thereby dwindles into a mere witness that the author of it, as well as the transcriber who incorporated it into his text, were imbued with the traditional idea; namely, that St. Luke and all who treated of the charism implied a miraculous infusion of tongues.

But is not tradition trustworthy? Yes, if it is continuous and consonant with fact. Indeed, if it is Apostolic in its origin, and treats of the right subject, it is infallible. But the tradition in hand is not any nearer being Apostolic than is the one which identifies Corinthian glossolaly with St. Paul's. The latter tradition, as has been seen, does not harmonize with fact, for the fact has survived to our time, albeit in disguise. Moreover, if it is adhered to, it reduces the problem of glossolaly to what Fr. Sheppard denominates "an insoluble enigma".[28] Similarly the former tradition, which tells of a

[28] ECCL. REVIEW, May, 1910, p. 522.

miraculous infusion of tongues, is not connected with the proper source to persuade, and therefore is like a chain whose strength does not exceed that of its weakest link.

A still weightier reason for abandoning the miracle-hypothesis is that St. Paul ranks glossolaly below prophecy. Now prophecy, except in rare cases, was little more than ordinary preaching and not at all miraculous. Why then should glossolaly be so?

From what has been said it follows that the charism properly so-called consisted in receiving the Holy Ghost in an extraordinary way. This presence of the Holy Spirit with what resulted from it was therefore supernatural. The gift of the Spirit, which was internal, was miraculous only in a broad sense, i. e. in the same sense in which the effect of the Sacraments or the justification of a soul is miraculous. It was not miraculous in the strict sense of the term, since no law of nature was suspended or contravened by it. For that reason it would be misleading to style it unreservedly "a miracle". The external flame-like tongues, which symbolized the Spirit, were undoubtedly as miraculous as the burning bush on Sinai, yet they were distinct from the charism; for the latter, although simultaneous with them, was wholly internal (2:4).

The corresponding events at Cæsarea and Ephesus accord with this explanation. At each of these places several "tongues" were spoken, but they, as well as Palestine, were polyglottal regions where the government, customs, religion, and social conditions were favorable to such an outburst. The Jews at Ephesus, by the nature of the case, may be presumed to have known Greek and Aramaic.

Cornelius, being a representative of the government, must surely have known Latin, the government language; whilst he and most of his household would be familiar with at least two other languages, those of the land itself; and that is saying nothing of the manifold dialects that might be picked up among the soldiery. St. Paul, it is said, possessed the gift of tongues, yet the tongues he knew were familiar to the Corinthians. "I thank my God," he says, "I speak with all your tongues." [29]

[29] 1 Cor. 14:18.

IV. Conclusions.

1. Glossolaly, as understood by St. Luke, is precisely the same in character as that known to St. Paul. It consisted essentially in a speaking knowledge of two or more languages or dialects already in existence.

2. Like any other faculty, natural or supernatural, it was popularly esteemed as a gift of God.

3. As far as its essential part is concerned, it was permanent, since acquired knowledge of the kind is usually permanently retained.

4. The charism, which, as contradistinguished from the gift, is a theological, not a Biblical term, was that supernatural and transient presence of the Holy Ghost impelling its recipients *to speak* in tongues thus known.

5. As regards Corinthian glossolaly:

(a) "Tongues", as a mere gift, doubtless existed in many instances, for Hebrew quarters of Greece were also polyglottal.

(b) There is no explicit record of the charism having been imparted to anyone at Corinth.

(c) What pretended to be the charism was an uncultured outburst of religious enthusiasm, finding vent in a confusion of sounds and vocalizations, with a possible admixture of the divine praises so inconsiderable as to pass unnoticed.

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"PRIEST GORDON."

DR. JAMES STARK, D.D., a Protestant divine, has given us the memoirs of a simple Roman Catholic priest whom he never saw "in the flesh", but of whom he thinks "he can discern his spirit", and "is in fullest sympathy with it".

In these days when Catholics are defamed and, as it has been said, "Calumniation has become a remunerative proceeding for the agents of certain Protestant Societies", there is a distinct satisfaction in reading all that one of the opposite camp can find to say about this "old worthy", as his biog-

rapher calls him, how he was seen by the " ithers ",—that is to say, the uncompromising Protestant Presbyterian, who is spokesman for those of that past day, but who has learnt by tradition, by MSS., by the record which will always live, of Charles Gordon, popularly called " Priest Gordon ".

Dedicated by the writer to his wife as " a tribute to a man of the north who loved and lived for his fellows ", the book seeks to throw a little light on the why and wherefore of the granite statue of this priest, citizen of Aberdeen, beloved of Protestant and Catholic alike. The statue, standing in front of the Roman Catholic schools in Aberdeen, of Charles Gordon in priestly garb with hands folded to pray, was erected two generations ago.

" The great mass of the inhabitants of the city were outside the pale of his Church," says Dr. Stark, " and did not sit at his feet as he expounded its doctrine, but they were so much impressed with the man and the Christian in the priest that, even in those days of sectarian bitterness, and while he did not hide his beliefs nor compromise his ecclesiastical position, he was held in the highest honor."

The personality of the little priest with a face " pleasant and ruddy ", who had a little stoop, walked with his black stick, wore a long, loose coat, and whose hat had a low crown and wide brim, impressed itself upon all who came to know him, and they revered and loved him because of the profoundly Christ-like love he bore to his fellow-men. His ear was ever open to any cry or call for help to which he could by any means respond; and his " simple, upright, transparent character made him an epistle, known, read, and beloved of all men ".

By no means a brilliantly intellectual man, never conceivably to be ranked amongst the great scholars of the Church, he left no book to make his fame lasting. There is no record of exceptional oratorical powers; but he had what the Scotch call " pawky shrewdness ", his simple speech being ever that of his native tongue, with its—to us—curious accent or idiom; and though naturally we miss the many sidelights on his life, character, and work which a co-religionist would have been able to put before us, still we appreciate this record given by one who viewed him solely " in the light of his Christian citizenship, his honest worth as a man ".

It is to the book itself, in the quotations from Dr. Stark's account of the Roman Catholic Mission in Scotland after the Reformation,[1] that the reader must be referred for a description of the state of Scotland from the sixteenth to the nineteenth century.

On 30 June, 1772, Charles Gordon, the youngest of nine children, was born at Landends in the Parish of Bellie, Banffshire, where his early days were spent, with the River Spey near at hand and the open sea not very distant. His home was very simple, and to its frugal habits and the open-air life he undoubtedly owed his good physique, which was destined to serve him well in his future work. He was brought up in a pious atmosphere in a part of Scotland where Catholics were numerous, some claiming "an unbroken succession from ancestors who were utterly unaffected by what the Scottish Parliament decreed in 1560, all this greatly owing to the supreme influence of the Chief of the Gordon clan over three centuries ago". Such was the environment of the child, early dedicated to the priesthood, for which he was eminently fitted.

"Charles Gordon was not what could be called clever," or "intellectual," but he was exceptionally strong on the moral side of his nature, where the conscience and heart come in as factors. Duty was the sovereign ideal of his life. He had through that a vivid sense of the reality and therefore of the proportion of things.

"Wisdom is not mere intellectual perception and attainment. It is that apprehension of things which the moral sense and the action of God's spirit lead a man to, as he thinks and ponders . . ." Charles Gordon's mind was not quick; yet no one could sooner find his way to things fundamental, and take a firmer grip of them. He had no special capacity for those ideas and forms of knowledge which make the philospher and the scholar, but his mind had always plenty of room for the things which make the man, and, if circumstances favored the hero and the saint.

In 1785 Charles Gordon began as a boy to train for the priesthood at Scalan Seminary. Placed as that institution was in a sequestered, out-of-the-way spot, a rival for seclusion

[1] *Ecclesiastical Chronicle for Scotland*, Introduction.

would be difficult to find in the whole of Scotland. This privacy was absolutely necessary, for the strained feelings throughout the country between Catholics and Protestants at that time necessitated the utmost prudence in the obtrusion of the Church and her work upon the people.

The Seminary had been established in 1712; but after the risings of 1715 and 1745, it was on more than one occasion occupied by the soldiery, and we are told that the tutors and students had very little time in which to make their escape to some hiding-place in the hills near by; once in fact the original building was entirely destroyed and burnt. Here in after times the students learnt that severe and trying discipline which makes for fortitude and virility, such incidentals as having to remain buried in snow for weeks, cut off from all communication with the outer world, being thought little of.

In the raw, biting cold of this mountainous retreat there was little room for indulgence. The household arrangements were rather primitive: the bell rang at six in the morning, and the students had to go out to make their ablutions in the Crombie close by. The boys wore a Highland tartan of blue and black, and home-made "brogues". They had meat only twice or thrice each week for dinner; on other days they had to make their meals on vegetables, oatcakes, and sowens.[2] For breakfast and supper they had oatmeal porridge. The bishop, who nearly always dined with the boys, usually wore, whilst in the house, a long coat or reading gown of blue and red tartan, spun by the thrifty housekeeper, Annie Gerard.

Though great economy was evidently necessary, this person, Annie Gerard, seems to have carried it to excess, and the Principal had frequently to remonstrate with her on the subject, for not only did she deny the boys the small indulgences which the rule permitted, but she included the bishop as well as his visitors in her regime of limited rations.

However, plain living together with the ozone-laden mountain air agreed so well with the inmates of Scalan that, as time passed, the place became known as a sanatorium, and Bishop Hay found that he was never better than when there. Likewise his successor Bishop Chisholm testifies to the benefit to

[2] Porridge made with pease-meal or barley-meal.

mind and body obtained when sharing the spare diet, breathing the life-giving mountain air, and bathing in the Crombie, "in an excellent place in the river, a little above the Hill Park".

At the time that Gordon lived at Scalan, Bishop Hay, Vicar Apostolic of Scotland, was in residence there, making it not only a seminary but a centre for the ecclesiastical folk generally. Bishop Hay is described as a man of exceptional capacity, powerful in managing men and affairs, with an alert, living intellectuality, taking an energetic and powerful grasp of the numberless interests of the diocese. Vigilant and a strict disciplinarian, he was nevertheless known to be humane and in sympathetic touch with the young. He had a marvelous capacity for telling stories, so that in recreation every game came to an end as soon as the old prelate appeared, the boys crowding round him, while his countenance eloquently helped his descriptions, and his hands and gesture made the tale real. When seventy years old, just at the very close of the eighteenth century, he courageously endured the great strain of removing the Seminary to Aquhorties, as it was thought best to leave the mountain retreat for more convenient and accessible quarters.

In 1785 Gordon was sent to Douay, then one of the principal Scots colleges on the Continent. Although his scholarship gave no sign that he would greatly benefit from the opportunities of study afforded by a foreign college, it is supposed that his uncle, Bishop Geddes, seeking to obtain for him every possible educational advantage, hoped that the "native granite" might take on a more perfect polish than was within reach at home.

On his way to the college, Gordon enjoyed the wonders of travel which are nowadays greatly lessened by the methods of journeying by rail, steamboat, or motor. A dish of salad, placed for the travelers on a table in the inn surprised Gordon and made him remark to his companion:

"Phat's this noo they're gi'in us? a dis o' cauld kail blades?[3] I winner phat they French folks tak' his for. Dae they think we're coos?"

[3] Cabbage.

Gordon continued his studies later on at Scalan, having, after his departure from Douay, returned to Aberdeen, where he stayed for the rest of his life and where he is now buried.

On his immediate return to Aberdeen he nursed with unremitting care Bishop Geddes, his mother's brother, who had been associated with Bishop Hay. Bishop Geddes, an invalid before old age, was tended with great devotion by Charles Gordon who took him into his house, the kind, loving heart of the young man being profoundly touched by the weakness and helplessness which his sympathetic care must have done so much to alleviate. The room in which the invalid's last days were spent is described as follows: "At the top of a flight of stairs in the old, humble chapel-house at Aberdeen, the first door on the left conducts you into the little chamber where this pious man now exchanged a life of active service for one of suffering and inaction. It is lighted by two windows which look into a small green, surrounded and overlooked by houses of the meanest kind."

In later times Charles Gordon was wont to speak of the poor invalid, whose patience was marvellous, as a sufferer who was quite unable to move his own hands or brush a fly off his face. When at last death released the Bishop, who promised to express his thanks to his nephew at the Judgment Day, Gordon, who was free, joined his brother, the Rev. John Gordon, in the pastoral work at Aberdeen, the whole responsibility and charge of which devolved on him alone when his brother was made procurator at Aquhorties.

It is now a hundred years ago since Charles Gordon, then a young priest, began his work in Aberdeen, a city which had a population of between 13,000 and 14,000, and before it had outspread its ancient boundaries. Compared with the present-day Aberdeen, it was a small "compact" town, comprised within so small a compass that it did not take a long time to walk from one extremity to the other of it. The inhabitants thus being much thrown together were used to each other's ways, which on the one hand led to differences between them, and on the other "to a deepening and quickening of the sense of neighborhood". It can therefore be quite understood how Dr. Kidd—with the exception of Andrew Cant, the greatest popular religious force that Aberdeen has ever experienced

within its confines—should have been strongly hostile to the Roman Church, and yet "be on friendly terms with its representative whose career is being portrayed in these pages".[4]

In the beginning of the last century the Catholic Church was poor in that land where Gordon worked. His income was accordingly small, like that of the oft-quoted vicar, "passing rich on forty pounds a year". But his early training both at home and at the Seminary stood him in good stead, enabling him to make his little money go a very long way; and when that was not forthcoming, Jenny Davidson, his thrifty and most faithful housekeeper, would spin some wool or tow, to sell, so that at least the bare necessities of life could be procured.

The young priest was never heard by his servant to murmur about his narrow means; often rather would she hear him turn them into a joke, in which bitterness or cynicism had no place, so that his poverty was robbed of a sordid aspect by the pleasantry of the priest. In truth his cheerful contentment was as an alembic changing completely the aspect of things around him.

In time, however, the material outlook of things mended. A nice, new building replaced the bare, comfortless chapel. A gallery was erected as well as a porch, and an organ was built. Anent the church the following is of interest:

> The journals of the Presbytery of Aberdeen set forth that in 1698 Mass was said in Count Leslie's house by his brother, that there were four priests in the burgh, and a nunnery containing six young females, also a school for children, kept by two "Papist" women. Lists of Catholics seem at this time to have been transmitted from the inferior Church courts to the General Assembly, and in 1700 eighty persons of that faith were found in the City, of whom the principal were the Lairds of Cairnfield, Hilton, Kingoodie, and the Lady of Wartle. In the succeeding century they possessed two meeting-houses, where they assembled in small bands under the cloud of night—the one was a ruinous garret in the Gallowgate, the other a gloomy cellar in the Shiprow, opposite to the Shore Brae. In 1772 they erected a house of moderate dimensions, the ground floor of which was fitted up as a place of worship. In 1803-4 the number of Catholics increased with the growth of the population,

[4] *Priest Gordon*, by Dr. Stark.

and it was found necessary to provide additional accommodation for divine service and the present chapel was built by their priest, the Rev. Charles Gordon.[5]

The gift of gaining confidence as well as of inspiring generosity was one possessed by Charles Gordon in an eminent degree, and people of all ranks entrusted him with money for various enterprises. On one occasion the Income Tax Commissioners had the brilliant idea that out of Priest Gordon something might be mulcted for the Revenue, which resulted in the following dialogue:

Q. You state you have no income but what you receive from your people?
A. I say so, and never had any other income.
Q. Do you get any income from the Court of Rome?
A. No, nor yet frae the Court of St. James!

When a Commission came to Aberdeen to make investigations concerning church accommodation, it sat in the Royal Hotel. Priest Gordon, among the other clergy of Aberdeen, was requested to attend. When his turn came, the following questions and answers were solicited:

Q. How many members have you?
A. Close upon two thousand.
Q. How many does your chapel hold?
A. About eight hundred.
Q. How do you accommodate so many when you say that your chapel holds only eight hundred?
A. We have a service at eight in the morning and another at a quarter past eleven.
Q. How many might attend the first service?
A. From five to six hundred.
Q. And in the forenoon?
A. As many as the house can hold.
Q. And in the afternoon?
A. We don't count it, as it is for children.
Q. And how many in the evening?
A. In winter, from one to two thousand.

[5] From *Book of Bon Accord*, by James Robertson.

Cries of "Oh!" as they thought the priest was not adhering strictly to the truth.

Q. How can you know or think that there are from one to two thousand in the chapel when you say it only holds eight hundred?

The old man stood erect and said, "Well, we are not in the way of allowing anyone to get in but those that put a copper in the plate, and when we count the collection there is always from one to two thousand coins, an' verra few pits in twa!" Cheers followed his statement.

There is no doubt that Priest Gordon's wonderful popularity was greatly enhanced by his homely parlance, which to his hearers was a "touch of nature" that especially appealed to the poorer classes as they heard the great truths of their holy religion and the mysteries of the Faith spoken of in the vernacular. Thus were bracketed the sacred and the familiar, so that those who "daily used his language" felt that he was one of themselves, of their own kith and kin, and part of their dear, rugged Scotland, as much as the thistle and heather and granite.

In the first half of the nineteenth century many educated Scotch people spoke, both in private and in public, the popular tongue of the country folk, and Father Gordon was one of the quaintly interesting survivals of two or three generations before. His vernacular—dialect, rather—was part and parcel of his own personality. That dialect of Banffshire had been learnt in his humble home at his mother's knee. Having been sent as a young boy to France where he heard and spoke little English, he, on his return to the Fatherland, readily reverted to the speech of early days—which had knit itself into his life at its most malleable time; though in truth, with a certain amount of effort, he could speak as did others of his class. On one occasion Gordon put a little candle on the edge of the pulpit and as it fell over he exclaimed: "Hoot awa'! I've letten my can'lie fa'." On another occasion as he stumbled over the name Nebuchodonosor, he noticed that some girls seated near the pulpit were giggling, so he remarked: "Ye needna lauch; ye micht mak' a stammer yersel' sometime."

Some of the Collegiate congregation, however, took of-

fence at the priest's way of speaking, and thought the "dignity of the pulpit" would suffer by the homely language—the rough dialect which offended their Philistine ears, but which appealed to the majority of his hearers. They believed that their pastor might be induced to modernize his speech and altogether to bring it up to the common-place parlance they favored. Grandly as they might criticize, however, not one of them had the courage to attack the priest on this matter, for kind and gracious as he invariably was, he held tenaciously to his own manner and ways, they rightly surmising that "Na, na," would be all they would get. Finally they agreed to put the matter before Bishop Kyle, as one having authority, and asked him to engineer the difficult matter. On his next visit to Aberdeen, with care and tact his Lordship suggested the advisability of the priest speaking more in the manner now obtaining among those of his position. But even episcopal suggestions put very plainly failed utterly, the reply being intrinsically of Gordon's character. "Weel, Bishop, just you spier at ony o' my bairns ony o' the questions o' their catechis, an' if they dinna gie ye the correc' answer I'll cheenge ma language!" What more could be done with such a man? He took and got his way to the end.

The unexpected often happened, especially to a chance visitor unaccustomed to this priest, who undoubtedly could not be appraised or judged by commonplace standards; and though reverence and deep reality were ever the order of the day, Gordon was not going to be fettered. His people had to make the best of him as he was, "with all the latent possibilities of a nature charged to the brim with that force of originality which ever stands in awe of conventionality." It is said that one day when he was preaching, Priest Gordon was so deep in his subject that he paid no attention to the time, which was a detail to him. One of the congregation becoming restless betrayed his desire for the end by taking his watch out of his pocket more than once, as a transparent device to indicate the time, and give a broad hint to the preacher. Fixing his eyes on the man, who happened to be in a front seat, the preacher came heavily down on him: "Tam, we a' ken ye 've gotten a watch, but keep it in yer pooch, man; gin ye want tae ken what time it is ye can look at the clock on the

wa'," pointing to the chapel clock as he did so. Once when lecturing on the existence of God, and the mystery of the Holy Trinity, he said that the unity of God was a truth known by every Catholic, the youngest child present being able to prove it. By way of emphasizing his words he called to one of his altar boys, and turning round quickly, said: "Johnnie, stan' up an' tell the folks foo mony Gods there are." Johnny, taken aback and probably thinking of other matters, got confused, and in a voice which reached the further end of the church, answered: "Three." It was a trying moment to Gordon who, in tones in which displeasure was evident, exclaimed: "Sit down, ye gowk, ye ken naethin' about it."

The behavior of his altar boys sometimes left something to be desired, but Priest Gordon was indulgent to a fault, not expecting old heads on young shoulders. Two old ladies, occupants of front pews, came to the priest to complain of the conduct of the boys during Mass.

"Phat hid ma loons been deein' noo?"

"Oh," they replied, "their conduct at Mass, and even at the most sacred parts of the Mass, is scandalous—looking round and laughing."

"Phat wye d'ye ken that?"

"Oh, we saw them," they replied.

"Well, gin ye had been peyin' attention ter yer ain prayers ye wadna hae seen that, sae gang awa' an' min' yer ain bisness."

Dearly beloved by the people of Aberdeen, who were chiefly Protestant, he was on excellent terms with his most important ecclesiastical opponents. Whilst his own people had most justly the prior claim on his charity, he let them see that his partiality was not blind. His biographer records the following example of this fact. One day, passing from his house to the street, he was met by a crowd of supplicants for his charity. The first was a Catholic widow whom he knew, and he gave her half-a-crown; the next was a Protestant and to her he gave a fourpenny piece. The Catholic woman seeing this and thinking no doubt that the priest did not know to what church the other belonged, ran after him and whispered:

"Oh, Maister Gordon, dae ye no ken it's a Protestant ye gied that money till?"

"Oh, wist," said Gordon, apparently surprised.

"Aye," said the other, "an' I thocht ye didna ken, that's foo I cam' rinnin' after ye t' tell ye."

"Weel, weel, ma 'ooman, 'oo mucle siller did I gie ye; lat's see 't."

"Half-a-croon," she answered, holding up the coin, which Gordon immediately took back as if to inspect it. Then going over to the place where stood the poor woman to whom he had given the fourpenny piece, he said to her:

"Lat me see phat I gied ye the noo." She curtseyed, and showed him the small coin. "Weel, gie 't back t' me, for they tell me ye're a Protestant, an' I'll gie ye this ither ane instead o' 't." So she gave him back the fourpenny piece, and he gave her in exchange the half-crown, for which she thanked him with a more profound curtsey. Then turning to the other woman, who was still following him, he handed her the smaller coin, saying:

"Ma good 'oman, here's the fourpence I gied t' the ither 'ooman, an' maybe neist time ye'll min' yer ain bisness."

Priest Gordon, though free from any narrow-mindedness, as the foregoing incident proves, and respected deeply by his antagonists, knew well how to hold his own. In this he was like Dr. Johnson who, if his pistol missed fire, could strike with the butt-end. He had many a contest with Dr. Kidd in particular—the latter being Irish, naturalized in Aberdeen, stalwart in appearance, popular, eccentric, and a great contrast in all ways to Priest Gordon, whose name, however, remains linked with his own. The eccentric and popular Presbyterian divine and the Catholic priest are considered to this day the "two outstanding men of their period" in the ecclesiastical history of that time and place.

One Sunday evening Dr. Kidd lectured on the character and position of the Blessed Virgin Mary, basing his remarks on the Bible. Next day at Castlegate he met Priest Gordon who instantly attacked him with the query:

"Phat is this ye have been sayin' aboot the Blessed Virgin Mary?"

"I have been saying nothing against her," replied Dr. Kidd. "I only stated that she was a good woman, a saint, in the same sense that my own mother was."

Priest Gordon's answer was: "Weel, I winna jist tak' it on me t'

say phat difference there micht be atween the two mithers, but I ken weel there's a michty difference atween the two sins!" [6]

One day in the course of conversation, Dr. Kidd and Priest Gordon began to discuss the doctrine of Purgatory, which the former most emphatically stated was outrageous, "a mere figment of the ecclesiastical imagination, having no place in Scripture," etc., etc. Priest Gordon departed with this delightfully witty thrust:

"Weel, a' I've t' say, Doctor, is that ye may gang farrer an' fare waur."

Dean Ramsey in his *Reminiscences of Scottish Life and Character* refers to a visit the priest paid to the Dean's aunt at Banchory Lodge. Simply making his excuses when the necessity of going to say his Breviary came, very easily and naturally he said:

"I beg your pardon, Mrs. Forbes, for leaving you, but I maun jist gang doon to the garden an' say ma bit wordies."

The Dean alludes to him as a "genuine Aberdonian, and a man beloved by all, rich and poor."

Priest Gordon had his pastoral work to do among the rich and better classes of his own faith throughout Aberdeen and the surrounding district. He still spent much time where his heart was, namely in the streets and "closes" of the east end of the city, for he loved to help the poor, resort to the homes of the miserable, the haunts of the sick and wretched. His benevolence being a bye-word, while many of his friends made him their almoner, much of the help bestowed by his hand was due to his extreme economy and the self-denial he practised. "There was nothing maudlin in his sympathy," writes his biographer, "or indiscriminate in his charity. While he freely extended a hand moved by a kindly heart, he always kept his weather-eye open, and he held all under the control of a clear and vigorous understanding."

Priest Gordon had for many years a responsible share of the administration of the Aberdeen soup-kitchen, where it was his habit to taste the soup himself to see that the quality was as it should be. One day when he went in, as he noticed a small pot standing close to the fire, he promptly inquired what it contained.

[6] Sons.

"Oh, sir, it's a wee bit beef, for oor ain dinner," replied the attendant.

"There's na twa pots here," said the priest, emptying as he spoke, the contents of the small into the big one containing the broth. "If I see that again, I'll get ye dismissed," quoth he.

A poor woman once told him she had eaten nothing all day. The priest thought the same abstinence had not been applied to drink, but, being loth to judge, giving her the benefit of the doubt, he put a coin into her hand "tae buy a bit o' meat wi'." Rather questioning his own wisdom in so having done, he followed, so as to see how she spent his gift, and, unobserved by her, he saw her enter a public house. Following her quickly in, he was just in time to see her drink some whiskey while the publican put her change on the counter. Quietly going forward he took up the money and put it into his pocket, saying: "Noo, ma leddy, ye've gotten yer dram, an' I'll jist tak' ma cheenge."

Keeping up appearances when means did not correspond was a thing he greatly disliked. One day, calling on a member of his congregation in poor circumstances to whom he had given assistance, the woman said, with a vain air: "Dae ye see I've gotten a new carpet?" As the priest took no notice, when he rose to leave the woman made the remark about her carpet again, adding, "Ye've nae noticed that I've gotten a new carpet?" Her visitor quietly answered, "Ma mither niver had a carpet!"

Even when comforts were placed in his way he often chose to deny himself their use. Once, when called out of bed at night to go to the death-bed of one of his people living beyond the Bridge of Don, the sick person's family thoughtfully sent some one to hire a cab for him, to spare him the long night walk. When the messenger reached the chapel house and gave the message that a cab was waiting for him, the priest replied: "Phat's that ye say, lassie? A kairrage fer me! Na, na, our Lord didna gang aboot in kairrages, an' I'm nae ga'in' to gang naither. Gang ye hame in the kairrage yersel, lassie, an' tell them I'm on the road, an' I'll be soon aifter ye, an' I'll gang on Shank's mere as I aye gang."

Another among many incidents in this good priest's life

shows his great kindness and never-failing sympathy with distress. On a very cold Sunday night in the depth of winter, he called at a house after the evening service, taking from under his cloak a pair of blankets, saying as he put them over the bed of the sick girl he came to visit, "It's a hantle [7] caulder the nicht, an' I mindit that the cauld micht hasten her end, an' I've brocht them doon to help to keep her warm."

A member of his flock, who supported his mother and had been several months out of work, had one day a message from Priest Gordon requesting him to call at the chapel-house, by which one concludes that the presbytery is meant. When the man came, the priest said: "Come awa' Willie, man, sit doon. Ye'll be winnerin' phat I can wint wi' ye? Weel, it wis t' tell ye that there wis a lass called t' see me, an' gied me a pound note t' dae onythin' wi' that I likit. Noo, I sent fer you t' gie ye the notie, for ye ha' been a file oot o' work, an' I didna ken onybody that cud be sairer needin' it than you." The man, in speaking of the incident a long while after, remarked that it was "a lucky pound" for him, for he never had needed money or lacked employment for forty years.

In 1827 Priest Gordon had great responsibilities laid upon him connected with the removal of the Seminary from Aquhorties to the House of Blairs. Among the archives of Blair's College is a financial statement of the moneys passing through the priest's hands while he had the management of the property. The alterations and enlargements which Gordon superintended—in addition to his many other duties—proved that he was a capable and most conscientious business man. One item among many will show how conscientiously he set about his affairs. "In balancing accounts," writes his biographer, "showing income and expenditure, a sum is put to the credit of the College to cover any mistakes he may have unwittingly made to the detriment of its funds while they were in his hands."

The Rev. Charles Fraser shared the charge of the Aberdeen mission with Priest Gordon, and remained his assistant until the end. In 1830, the building of the Schools in Constitution Street was begun. Subsequently he added two

[7] Much colder.

wings to serve as orphanages for the boys and girls of his congregation, for his heart "ever went out in overflowing affection and tender concern for the rising generation." All moneys that had come to him, whether given or inherited by legacy, he never touched, but held in trust for purposes of religion and charity, being able thus truly to boast that he never had any money of his own.

When his health began to decline in 1848, he asked for and got another helper, but he never handed over the task of instructing and catechizing the young to anyone else until his weakness absolutely made this work impossible. His Spartan ways and absolute mastery of his body were not relinquished even through sickness, for when he was so ill that any physician would have commanded him to keep to his bed, he went on with his usual routine, being found winter and summer at five o'clock on his knees before the altar, praying according to his old routine. His doctor expostulated with him, and said, "Really, Mr. Gordon, you are tempting Providence. How can you expect to get well again if you expose yourself as you are doing every day—and so early in the morning too—in the cold chapel?"

"Na, na, sir," the priest replied, "na, na, there's nae fear o' me catchin' the cauld there! Fa iver heard o' onybody gettin' the cauld fam their sayin' their prayers?"

When infirmities at last compelled the renunciation of active work, he went to live in rooms adjoining the schools which he had practically been the means of founding, and he found congenial occupation in taking a very fatherly interest in the children he loved so dearly.

Priest Gordon died in the eighty-fourth year of his age, and the sixty-first of his ministry. We find no more fitting conclusion to this article than the words of his Protestant biographer, showing what a simple, sincere life can do to win love, reverence, and respect from those who in greater part were violently opposed to his religious convictions. For we must not forget that Priest Gordon had nothing "great"—in the usual sense of the word—about him; he was really and truly but a good Catholic priest, to whom his holy faith and the souls of men were priceless and precious beyond words. Of his death Dr. Stark says:

But to that part of the earth whose inhabitants had seen him go in and out among them for so many years, proving himself to be one who had done justly, loved mercy, and walked humbly before God, he remained a living memory. That was proved on the funeral day, Wednesday the 28th of November, 1855, when all the honor that could be paid to the dead was paid to him. The body was conveyed to the chapel some days before, and an imposing service was held, in which many of the clergy of the North took part, including three grand-nephews of the deceased. The people of Aberdeen, in large numbers, came out to pay the last mark of respect. The Lord Provost and several Magistrates formed part of the long procession to the place of interment in the Snow Church yard of Aberdeen, and both sides of the coffin were lined by a detachment from the depot of the 79th Highlanders.

There is something in human nature, as by an eternal law, respectfully responsive to any goodness wherever and in whatever garb it is to be seen. This spontaneous uprising of reverence for moral worth and Christ-like devotion for suffering humanity o'erleaps the bounds of church and sect, and brings us into the large place of that great spiritual kingdom whose glory it is to reflect the excellency of the adorable God who is Love.

The granite statue by Brodie, in front of the schools, was erected by public subscription, the money given by citizens of Aberdeen without regard to sect or party.

L. E. DOBRÉE.

VISUAL INSTRUCTION IN CHRISTIAN DOCTRINE.

(*Second Article.*)

BEFORE discussing in detail the method of introducing visual instruction in our Christian Doctrine classes, and the difficulties to be met in the attempt, it will be profitable to consider what has actually been accomplished in France. It is generally admitted that the French are both thorough and meticulous. We may expect, therefore, from the experiences of the Society for the diffusion of religious instruction by means of illustrated lectures to know quite completely what is to be done and what objections will be encountered. Seventy-three diocesan associations had already been established in 1909, and four others were in process of organization. In some dioceses the scheme was frowned upon and in others

positively prohibited, an instructive instance of the wide divergence of practice among Catholics. Naturally, the first objection that would arise would be to the use of the churches for such purposes. To one who is familiar with the *Academia* held in Roman churches, some of which are of a purely literary character, the objection would not perhaps carry much weight. At any rate, in this country where so many "sacred" concerts are given in churches, especially on the Feast of Ireland's great Apostle and mainly with a view to increase of revenue *via* patriotic enthusiasm, it would not be difficult to find precedents. But I must confess to astonishment at the calm, matter-of-fact manner in which the question has been regarded in that most finical of all countries. Thus we are assured that "*positis ponendis* the illustrated lecture has become *classic* in the churches."[1] The effect produced by these lectures given in the churches has everywhere been excellent. Every occasion is seized—retreats, the month of May, Lent, Feast of Our Lady of Lourdes, of Joan of Arc. "That was a beautiful sermon", one canon heard his parishioners say as they came out of the church after an illustrated lecture. To the smug objection that the church is *domus orationis,* the suave answer is given that the fact is indisputable, but that prayer assumes many forms, none of which is exclusive. A parish priest writes that "the impression was excellent and silence well kept". Another rather roguishly has his shy at the authorities, telling us that, after giving several illustrated lectures in his church, he was prevented from continuing by the objection of the diocesan authorities, and so was obliged literally "to hire a hall". Whereupon, the local paper, a pronounced Masonic sheet, upbraided him for holding in a public hall lectures that should be given in the church! The priest naively adds that the order kept at the lectures given in the church was perfect.

A comprehensive inquiry revealed the interesting fact that in about ten per cent of the parishes the Catechism, Bible History, and Perseverance lessons are given with the aid of lantern slides. Many parish priests have on every Sunday illustrated talks for men. One curé has an illustrated lecture

[1] *Le Fascinateur,* No. 84, December, 1909, p. 377.

every Sunday after Vespers. Another gives such a lecture at his church on Sundays and repeats it in neighboring churches on weekdays, sometimes driving twenty miles to do so. Some statistics will show the extent of the work. During 1909, 200 lectures were given at Marseilles, 70 in the Diocese of Belley, where 25 priests own lanterns; at Châlons 50 were given every month; Cambrai had over 2000 in the year; Versailles 200, Bordeaux 100, Rennes 900, Langres 200, Albi 95, Rodez 250, Beauvais 350. Nancy circulated 1000 series, each of which was used in several lectures, while Rouen circulated 650 series, used at least twice. As each series contains between 30 and 40 slides it will be readily seen that judging from the amount of capital invested these people are in good earnest. Evidently, too, the promoters are satisfied with the results. The organization does not of course work perfectly or without friction. Some priests object to the renting charge, others to the express charges; others still criticize the inartistic character of some of the slides in the older collections. To meet these criticisms increased efforts to improve both organization and equipment are continually making.

The diocese of Cambrai, so widely known in the field of catechetical work, has two priests engaged exclusively in this department. Other priests are engaged in getting up new series of views. So there is no lack of either activity or variety. Of interest also is the reception given to these efforts by the people. While the views and subjects furnished cover all departments, as already noted, the unanimous verdict is that the people prefer the religious subjects. One priest writes: "Our lectures on topics of the day, or historical or scientific subjects usually bring together about 150 men. This number is tripled when we give the lecture on Lourdes. The favorite religious subjects are the Life of Christ, the Passion, the Feasts of the Liturgical Year, Christmas, Easter, Lent, the Foreign Missions, Rome, Lourdes, Joan of Arc, the Curé d'Ars, the Catacombs. It is noted, too, that the conferences succeed in proportion to the care given in their preparation. The priest who contents himself with merely reading the text that is furnished with the slides soon finds that the interest of his auditors flags. So, too, it soon becomes evident that the people will not be bothered looking at inartistic or

out-of-date pictures. So by a logical process of development the ancient slides have given place to those that are thoroughly up-to-date and presentable. The writer is pleased to see that a scheme devised as he thought by him last winter, to render the public *Way of the Cross* at once more attractive and practical, had been contemplated in France. The words of the *Adoramus Te* with the music were written on slides and shown on the screen as each station was announced. As (in order to satisfy the conditions for gaining the Indulgence) the people turned to face that station indicated by the glimmer of the acolytes' candles, the words of the corresponding verse of the *Stabat Mater* were thrown on the screen and sung by the people on rising. Then while the meditation was reading, a number of views illustrating the particular station were shown, an effort being made to select those that most impressively interpreted the text, usually, Cardinal Newman's. The results were most edifying. Men who were not easily moved found themselves in tears: and the verdict of some that the last few stations were "harrowing", was possibly the best plea that could be made for the efficiency of the method. An appeal for some such method was made by at least six centres in France.

The following will be of interest as a specimen of the statutes of the Diocesan Association in France for the furtherance of lectures by means of stereopticon illustrations. It could easily be imitated here in our larger dioceses. The particular diocese in question is that of Mans.

The first Article states that the Association is formed under the supervision of the bishop for the diffusion of instruction by means of lectures and stereopticon projections.

The second Article establishes the headquarters of the Association at the Catholic Press Bureau at Mans.

The third Article outlines the composition or membership of the Association. This embraces first an unlimited number of honorary members paying an annual subscription of 10 francs, or giving to the work a series of 30 lantern slides; secondly, an equally unlimited number of associate members paying annually a subscription of 5 francs or placing annually at the disposal of the work a stereopticon apparatus or giving at least one series of 10 lantern slides; thirdly, a group of

corresponding members designated by the deans in the proportion of one to each deanery; fourth, an executive committee, under the presidency of the bishop and composed of a director named by the Ordinary, and three members taken from among the corresponding members and elected by them.

The fourth Article concerns meetings. The executive committee, as we would call it, assembles at the call of the director. The corresponding members are summoned to a general meeting at least once every year in the month of August. This reunion is held at the headquarters of the Association. A report is read of the conferences given during the year. The plan of conferences for the following year is arranged.

The fifth Article deals with the practical details of the work. Each of the corresponding members is invited to buy in the name of the deanery he represents an apparatus and two series of religious views. By communicating with the director duplication is avoided, and so a very considerable number of slides or series is placed at the service of the associates. If it is desired, each deanery keeps the proprietorship of its purchases. The slides in each series are marked so as to indicate the ownership.

The sixth Article directs that for the purpose of facilitating the purchase of slides and apparatus the Association shall grant an additional discount to that accorded by *La Bonne Presse*.

In the seventh Article details are given concerning the circulation of the different series. This is managed by the Central Direction. Each of the corresponding members, after having placed gratuitously the series that he possesses at the service of the associates of the deanery, notifies the director, who assumes the task of securing a free exchange for the views from another deanery, and so on until all the views have circulated freely in all the deaneries of the diocese.

The eighth Article declares that the slides belonging to the work or circulating in its name are gratuitously placed at the service of each of the associates for a period of ten days including two Sundays; beyond this limit the borrowers pay for each additional fortnight two cents for each view for mechanical slides, or one cent if the views are the ordinary slides whether colored or uncolored.

The ninth Article states that the expense of expressage to and fro is to be paid by the borrower.

In the tenth Article members are forbidden under penalty of expulsion to lend the series belonging to the Association or circulating in its name to those who are not members.

By the eleventh Article, however, it is provided that non-members may borrow these slides on payment of three cents for each of the views in color, two cents for uncolored, and twenty per cent. of the value for mechanical slides. They may retain them for ten days, which period shall include two Sundays; after that, the fee shall be doubled.

The twelfth Article demands that fifteen cents shall be paid for every uncolored slide broken and forty cents for each colored slide.

The thirteenth Article directs that requests for slides should be addressed to the director or to the corresponding member in each deanery fifteen days in advance in order to ensure prompt delivery.

The fourteenth Article provides that one of the correspondents shall accompany the stereopticon apparatus on its travels.

In the fifteenth Article the Association undertakes as far as possible to furnish lectures for those who desire them.

In the sixteenth Article it is directed that application for lectures or for the loan of apparatus must be sent to the director or the corresponding member in each deanery at least a month in advance.

The seventeenth Article declares that the expense of the lecturer, lights, etc., are at the charge of those requesting such accommodation.

The eighteenth Article provides that all material purchased from *La Bonne Presse* shall be ordered through the director of the work through whom the complete transaction must be made.

In the nineteenth Article it is stated that in order to thank the benefactors of the work a Mass will be said every three months for their intention, and for the success of the apostolate through the press and lectures.

It seems to be the general opinion of the zealous promoters of this work in France that it would be very wise—first, to have the Catechism in the day and Sunday-schools, institu-

tions, colleges, etc., taught in this manner, not as a means of distraction or a reward, but as a most serious method of securing interest and of teaching more successfully; secondly, to have the necessary equipment in every school; thirdly, to give practical lessons in the technical details of operation in the theological seminaries and normal schools; fourthly, to agitate in favor of the scheme in all educational assemblies; fifthly, to strengthen and increase the diocesan associations.

It will be seen that these statutes are both comprehensive and practical: and where they or similar ones are actually in operation great results are secured. Take, for instance, the work achieved in the Diocese of Orleans. The organization is only two years old. It recognized from the beginning that in order to compete with secular entertainments its equipment must be first of all of a very high grade and then extensive. It possessed in 1909 more than 7000 views and a sufficient number of lanterns, besides a supply of gas tanks, carburetors, etc. It estimates that it requires at least 5000 more views to be ready to do its work properly. It rents its slides for the modest fee of 2½ centimes, or half a cent, apiece, and pays postage one way. The borrowers are allowed to keep the slides for five days, which period does not include the day on which they are sent nor that on which they are returned. Where the churches are in out-of-the-way places an extra allowance of time is made according to distance and inaccessibility. Out of 200 conferences given in one year, 28 were by request on Lourdes. Several country pastors got together to prepare Lenten courses. A definite plan was agreed upon: each had a subject assigned for each week and that conference was delivered in three or four different parishes in the vicinity during that week. Everywhere the greatest attention was paid by the congregation due to the fact that the lectures were carefully prepared, the best lighting effect was secured, and the slides were artistic and well selected. What a desirable change from the trite series of venerable "staves" inflicted upon so many of our patient and long-suffering Lenten congregations. To the objection that will occur at once to hidebound sticklers for *quod ubique, quod semper,* etc., let me quote a passage from an address delivered by an earnest French priest who has made quite a reputation as a polemical speaker.

I make no concealment of the fact [he says] that in the matter of illustrated lectures in the churches, I am a decided partisan, and I will go further and say that I am not only in favor of treating strictly religious subjects in the churches but even secular themes, because I believe that everything we do in this line ought to have an apologetic aim, that it is useless to give such conferences if we are to remain neutral, and that the so-called profane subjects will have their value if we treat them so as to draw from them spiritual lessons.

Some one has just said that the Church was *Domus orationis*. But is it not the aim of our lectures to raise the souls of our hearers to God, and is it not clear that the illustrated lecture that raises the soul to God is in its proper place in the *Domus orationis?*

We have treated in our diocese a subject apparently profane, the catastrophe of Messina and Reggio. The lecture was given in 35 parishes. It was made the occasion for treating the question of divine Providence, of the existence of good and evil; the generosity of Pius X and the French Catholics was emphasized, and the session ended with Benediction of the Blessed Sacrament, after it had been pointed out that He alone was Master of life and death, the Author and Source of the charity that united Catholics throughout the world.

Another practical consideration suggests itself. It is an incontestable fact that if we are to fight successfully the attractions of the moving-picture establishments that are slowly ruining our young people, it will be by a counter-attraction in the same direction. Any one who has seen the wonderful pictures shown for example in public lectures on the Russo-Japanese War or the Eruption of Mount Vesuvius must have been impressed with their great teaching value. Inquiry shows also the dreadful expense needed to use them. The present writer after seeing the superb moving-pictures portraying the actual operations before Port Arthur, thought in the simplicity of his heart that the lectures ought to be given at the Seminary, so that the young Levites there might be at once instructed and prepared to use such methods in their future work. Inquiry, however, dampened enthusiasm. The lecturer's price was $750 for each lecture! But two things are made clear by our French brethren, first, that just as the moving-picture establishments exist because they can rent films from a trust which it would break them to buy, so we by

combination can do the same thing; and secondly, there already do exist films of religious subjects and the number of these can be increased. Of course, we will be met at once with objections. Such a person has seen a moving-picture exhibition of the Passion, and it made the whole thing ridiculous, the ass in the triumphal entrance scene actually trotted, etc., etc.; the dignity of such sublime scenes could never be satisfactorily reproduced; it is shocking to think of actors and actresses posing as sacred personages. But *e contra,* those very Passion films that under an inexperienced operator sadly recalled the mazes of a dance, can be made under a skilled operator to move a vast audience to tears. Listen, for example, to a description of such a séance given at one of the Conventions of this French Society: "The scenes were preached as they were unfolded. The illusion was perfect. Result: whereas at Nenilmontant scarcely 80 people received the ashes, thanks to our moving-pictures of the Passion I had the consolation of distributing this year to more than 1000." Another priest writes that during the first three days of Holy Week he showed these pictures "in a hall that contained 2000 seats. Each evening the crowd was larger. Men stood on the window-sills and climbed on the shoulders of others. Dry eyes were few in that large assemblage." As for the people who do the posing, we have the testimony of pious priests who have seen them at their work that they are thoroughly impressed with the awful holiness of the scenes they are engaged in reproducing. Why judge them harshly? At least, this is a good work they are doing. During the Joan of Arc celebration at Rome *La Bonne Presse* exhibited this Passion film at the Vatican in presence of Cardinal Vannutelli. His Eminence was observed in tears during the performance.

These experiences, suggestions, recitals, will, we trust, convince those who will have the patience to read them, that it is well worth while to make a serious effort to develop this work in our country. We have already pointed out one Society already in existence [2] that could serve us in the capacity of *La Bonne Presse.* The Catholic Educational Association

[2] See THE ECCLESIASTICAL REVIEW, June, 1910, p. 702.

at its approaching convention could do much to further the work of making it the subject of discussion. There are lying idle to-day in many parishes what would amount to a very respectable quantity of material if it could be gathered together, slides, lanterns, accessories, etc. Who will breathe a spirit into these dry bones of the plain?

JOSEPH H. MCMAHON.

New York City.

THE STORY OF A MODERN CAPUCHIN.

II.

IN 1855, when the Abbé Clergue made his novitiate, the Capuchins were slowly reëstablishing themselves in France, and the superiors, owing to the paucity of subjects, were utilizing for the ministry, and sometimes in more important administrative works, the young professed Friars. One of the important works in which Père Marie-Antoine was employed was the foundation of a convent in Toulouse.

The connexion of the Franciscans with Toulouse goes very far back into history. In 1222, three years before the death of St. Francis, they first made their entrance into the city, where Cardinal Pierre de Foix built them a church, and Jean de Teissandier, Bishop of Rieux, the famous chapel which bore his name. It was the epoch of the Blessed Christopher of Cahors and St. Anthony of Padua. The great wonder-worker of the Order rested from his labors in the Toulouse convent, from which came forth celebrated professors and doctors, writers and preachers, bishops and cardinals, including Cardinal Élie de Bourdelles, confessor of Louis XI, the avenger of Joan of Arc. In the sacristy of its church, the largest in Toulouse next to Saint Sernin, was preserved a thorn from the Saviour's crown. It was there Catherine de Medicis gathered together in 1578 all the penitents in Toulouse, and there, on 17 December, 1589, assembled the States of Languedoc and pledged themselves by oath to give their allegiance to none but a Catholic king, refusing to recognize Henri of Navarre. The convent, burned by the Protestants in 1562, was rebuilt, but the church was destroyed by

fire on 24 March, 1871, when nothing was left of the most important religious edifice in Toulouse—a memorial of the ages of faith—but the calcined walls and the blackened ruin of a tower. A second Franciscan convent, the church of which still exists, was founded in 1481 by Louis XI, and in 1588 the Friars Minor, driven out of the Isle-en-Jourdain by Henri of Navarre and the Protestants, who had made themselves masters of the town, established a third Franciscan foundation.

It was Catherine de Medicis who in 1574 brought the Capuchins into France, where their ranks were recruited from all classes, including the higher nobility; and a Bochart de Champigny, a Molé, a Leclerc du Tremblay—who, as Père Joseph, became an historical personage and the most influential ecclesiastic in the kingdom after Cardinal Richelieu, whose confidant he was—and the celebrated Père Ange de Joyeuse, peer and governor of Languedoc, put on the habit. Paris, Lyons, Avignon, and several other important cities having received them, in 1582 they added a fourth to the three Franciscan Convents already established in Toulouse, and which existed up to the Revolution, when the Capuchin church, preserved almost intact, was converted into a military store. Père Marie-Antoine, and a simple tertiary, Brother Thomas de Clerieux, who was not even a novice, were the instruments chosen by Providence to restore the Capuchin Order in that city. Having begged the money to buy their railway tickets, they entered Toulouse, "poor and unknown", says Père Marie-Antoine, "as entered its first apostle, Saint Saturnin". Mgr. d'Arbou, a retired bishop, who had presided over the sees of Verdun and Bayonne, and was an old friend of the Capuchins, enabled them to acquire a site near the bottom of the Grande rue Saint-Michel in the vicinity of the former convent of the Recollects. "It was our Rivo Torto," says Père Marie-Antoine. "How enrapturing was the sight of that poverty; it was the golden age of the seraphic life. We lived, both of us, in the most exact observance of our holy Rule." When the street or hall door-bell, the only bell in the house, was rung for midnight Matins, it alarmed the neighbors, who to ensure that their sleep might not be disturbed the next night, cut the bell rope. A friendly Jesuit, seeing their great need, came to their assistance. Père Marie-

Antoine was both preacher and questor. He begged their daily bread, which he brought back under his mantle. A little room served as chapel, to which the faithful began to flock. "There also", he relates, "came to visit me my seraphic Toulon friend, M. de Montéty, a fine mind, a great heart, and above all a grand Christian. Arrived in the poor little convent, he takes off his boots, his uniform, and his decorations, puts on Brother Thomas's poor habit, and we set out together, barefoot and praying, to make the pilgrimage of Sainte Germaine de Pibrac and Notre Dame du Désert. We return with bleeding feet but hearts all aglow."

As the site was not considered suitable, owing to its distance from the city and the humidity of the soil, they migrated to a hill overlooking the town in the quarter called Côte-Pavée-Montaudran, where there was a rather large garden, belonging to an old mariner, in the centre of which he had constructed a votive altar. Beneath the altar there was traced in sea-shells the following: *A Notre-Dame de la Garde, reconnaissance et amour.* He had been saved from shipwreck during a frightful storm by invoking Our Lady Star of the Sea under the invocation of Notre-Dame de la Garde, whose sanctuary overlooks the harbor of Marseilles from a lofty elevation. Père Marie-Antoine regarded this as a revelation and a presage, remembering that before he left Marseilles he had mounted up to this venerated sanctuary to place the Toulouse foundation under her protection. To her he ascribed it that he was able to acquire this new site and add thereto over four acres for the erection of the convent that was to be his home for more than fifty years. It replaced the first convent, a simple cottage, the best room in which was used for a chapel, the birthplace of the restored Third Order in Toulouse. Father Conrad of Paris, guardian from 1862 to 1865, gathered the scattered tertiaries into a congregation which assembled there.

It was here the missionary began and ended work that earned for him the title of the "Apostle of Toulouse". His first step in this direction was to obtain from the Compagnie du Canal du Midi the use of a shed on the quay, into which he gathered the people of the Côte-Pavée, who, on account of their being far away from the cathedral were removed from

the supervision of the parochial clergy. The provisional chapel consisted of four walls and a roof, a cask, bottom upward, serving as pulpit. On Christmas Eve he celebrated midnight Mass there. "What poverty, but what piety!" says a survivor of those heroic times. "And how charmingly in that stable which recalled so well the Crib of Bethlehem, he spoke of the humiliations of the Saviour, become poor for us!" From morning to night an interminable procession of starvelings sought him or he them. The convent was also a rendezvous for children. As soon as he came out, they all crowded about him and followed him for bonbons, medals, and caresses.

To draw the people into a shed to talk to them of God was only a prelude. His ambition went beyond that. To him nothing mattered so long as it led to the conversion of a sinner. His zeal led him to great lengths: and any pretext was good enough to enter a house where it had been pointed out to him a spiritual conquest was to be made, a soul to be saved, or a misery solaced. The local papers of the period told many good stories of him. His holy audacity increased the people's esteem of the Capuchin to whom they had recourse more and more, receiving his instructions with docility. The strange story of a phenomenal cauliflower went the round of the press, and, like many other stories, lost nothing in the telling. The incident is thus related by Père Marie-Antoine:

It was in the spring of the year 1859. I was going one day to hear the confession of an old woman in the Rue de l'Aqueduc near the canal. Another woman of the neighborhood stopped me and said: "Go to the end of that passage; there's a man there in a garden who wants converting. He has three daughters and is not bringing them up right; he works on Sundays and misses Mass." I asked his name. After saying a good *Ave Maria* I went into the garden. He was in the middle of a square bed of his cauliflowers. "John," I said to him, "give me your hand; I'm passing through this quarter and I wish to make your acquaintance. You look like an honest fellow, you're near the convent, and I've never yet seen you at Mass in our chapel; that astonishes me."—"Don't be astonished at it, Father," he said, "I don't go to Mass, because I'm too busy, I must make my living for my three daughters and myself."—"Don't be afraid, don't be afraid," I replied. "God has never let those who

hear Mass die of hunger; and I promise you that He'll help you." And, extending my hand to him, I said, "Give me your hand and your word of honor."—"I promise, Father, on my word of honor." —I knew he put his whole heart into those words, and I went away satisfied. It was a Monday morning. God did not wait for Sunday to reward his good will. From the next day, by a quite exceptional natural phenomenon, one of the cauliflowers in his garden grew beyond all proportions; nothing of the kind had ever been seen. All the good women of the quarter came to look at it and discovered in it all the instruments of the Passion. It was marvelous. The one who made me go into the garden cried out louder than the others, "It's a miracle! It's a miracle! Come and see Father Marie-Antoine's cauliflower!" This cauliflower in fact was strange and already two metres high. They transplanted it into the middle of the garden and surrounded it with large white sheets. All the town heard of the existence of the phenomenon and ran to see it: prefect, president, judges, lawyers, nobles, citizens, and people, everybody was excited. Jean, seeing this crowd of people, kept his head. There were three doors leading to his garden: he placed one of his daughters at each door, demanding one or two sous for entrance. Several gentlemen and ladies gave ten. That lasted two days, and so well that at the close of the second day fifteen hundred francs were collected. Jean had enough to ensure five hundred francs dowry to each of his daughters. They came next day to confession with their father, exhibiting very great sentiments of piety. The father, through gratitude, came to work in the convent garden and there brought the remains of the marvelous cauliflower. The Institute of France, apprised by the prefect, asked for seeds of it. Later, Jean's son returned from service, and his father led him to my feet to make a good confession. What good things the good God caused to spring from that phenomenal cauliflower!

There are many still living in Toulouse who saw it in the garden of M. Gardes, 4 Rue de l'Aqueduc. A local paper, *L'Étincelle,* gave a picture of it, and its desiccated remains were preserved in the convent wash-house until the fire of 1883.

Père Marie-Antoine after that was regarded with veneration as the wonder-worker of Toulouse, where his name became familiar in the mouths of the people as a household word, and the friary of the Côte-Pavée, instead of being known as the Capuchin Convent, was referred to as *Chez le*

Père Marie-Antoine. When the carmen at the railway station saw persons in the Franciscan habit, they hailed them with the words, "*Chez le Père Marie-Antoine?*" He represented the whole Order to them, and his name became, locally, the generic name of the Capuchins. "Look", said the children when they saw two of them in the street, "look at two Pères Marie-Antoine!" An echo of this popular notion was found in the grotesque requisition against the religious of the municipality of Toulouse in view of the execution of the law of 1901, which contained the words: "Considering that the name of Père Marie-Antoine suffices to characterize the spirit that animates these monks—" etc. In the opinion of the requisitionist all the Capuchins were so many Pères Marie-Antoine, and, in the name of liberty, equality, and fraternity, as interpreted by the present rulers of France, they all deserved proscription.

It was in 1857 that he first entered into the movement for the restoration of religion in France by means of missions, in which the Capuchins played a very prominent part, being one of seven auxiliaries chosen by Father Laurence of Aosta to coöperate in a simultaneous mission he conducted at Cahors during the Advent of that year, and which resulted in more than three thousand men (five hundred of whom had not been confirmed) joining in the general Communion at the cathedral. The second great mission was at Carcassone. In the faubourg assigned to him the people at first would not come, and he preached in a comparatively empty church, until he prevailed upon the curé to set all the bells ringing. The populace, fancying there was a fire, crowded toward the church, which was soon filled, and the mission became a triumph. At Albi in 1864 the mission assumed the character of a regular crusade. "You know," he wrote, "what it formerly cost to reduce those proud Albigensians: you know all the blood that was shed, all the conflicts that were engaged in. The devil has not abandoned the battlefield: I find him there as in the first days, but with six centuries more of malice and craft. The Cross will do more to defeat him than the sword of Simon de Montfort." The parish which was the field of his operations was that in charge of M. Michaud, of whom he says: "He is not *mi-chaud,* I assure you, but *très chaud.*

Like a genuine Albigensian, he is boiling hot. Yesterday we led to the Holy Table more than four thousand women. Christmas will be for the men. I find some of them who, themselves alone, are equal to Sebastopol. What citadels! Last night I had eight hundred at the sermon. I had to strike *en pleine poitrine,* and I hope the blows will be decisive."

Those were not the only blows he struck. Albi had then three thousand workers employed in making hats. His presence in the work-shops excited surprise. He was first coldly received, but, breaking the ice, he recruited among the hatters not only hearers but a choir of singers. During the mission a worker in one of the principal factories died without the sacraments, to the great grief of the missioner, who could not refrain from giving utterance to it. The workmen, excessively touchy, misinterpreted his words into a censure and an insult to the dead, and he was forbidden to visit the factory. Afflicted at the result which might compromise the success of his work, the fervent religious had recourse to the method of the saints. The curé during the night heard unusual sounds. Awakened twice, he bore it patiently, but the third time he got up and went in the direction whence the sounds proceeded. They were the resounding strokes of a discipline which descended thick as hail on the shoulders of Père Marie-Antoine. Moved to tears, the good curé went back to his room, and was none the less astonished when, some days later, all difficulties were removed, the missioner regained access to the work-shops, and the hatters came in crowds to hear him and make their confessions to him. At the close of the mission there were over three thousand communicants, Père Marie-Antoine leading a battalion of six hundred men to the church, while sixteen legions, each composed of thirty individuals, including nobles, magistrates, workmen, captains, all classes being represented, carried in turn the mission cross to the place where it was to be erected. Never in the memory of men had the city seen such a sight.

Every mission was signalized by extraordinary incidents, like those we read of in the lives of missionary saints. Some think these wonders are no longer possible in our days. In imitation of St. Bernardine of Siena and the Blessed Diego of Cadiz, who had the power of drawing multitudes along

with them to lay seige to theatres and gaming houses, Père Marie-Antoine purified in 1868 a quarter of Castelnaudary of the objectionable presence of a number of abandoned women, after a moving discourse on Christian virginity and the Sisters of Charity, the peroration depicting the opposite vice in such striking colors that the congregation swore to cleanse the district. The offenders against social purity beat a hasty retreat.

We began by saying that France was a land of strange contrasts. It was not one of the lesser contrasts of Père Marie-Antoine's life, which was full of them, nor one of the less astonishing singularities of fashion, always so capricious, that this man who had nothing of our age about him, but seemed to take a pleasure in opposing its tendencies and combating it everywhere, remained to the last the preacher most in vogue and most popular not only in Toulouse but outside it. In the South, which is considered so light-headed, in a city which is the synonym for fickleness, he never ceased to be relished; two generations remained attached to him and for sixty years his star was never eclipsed; so true is it, observes his biographer, that sanctity steadies every inconstancy and dominates every fashion.

[To be continued.]

R. F. O'Connor.

Cork, Ireland.

THE "SANATIO IN RADICE" UNDER THE NEW MARRIAGE LAWS.

THE faculty "sanandi in radice" as found in Art. 6, Form. D, or in N. 12, Form. T, now granted to our Bishops by the Apostolic Delegation at Washington [1] on the expiration of their quinquennial faculties C. D. E., has given rise to many doubts. The faculty reads: "Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis Indulto, dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis". The replies of the Holy

[1] Ecc. Rev., Dec., 1909, pp. 741-2.

Office given to the "dubia" submitted by Bishop Maes of Covington,[2] Archbishop Moeller of Cincinnati and Bishop Van de Ven of Natchitoches[3] will doubtless interest all whose duties or studies have to deal with the solution of matrimonial difficulties that have arisen since the "Ne temere" went into effect. The replies perhaps suggest further doubts which some of our Bishops may present to the Sacred Congregation for solution. It may be well therefore to state the discipline in regard to the "sanandi in radice" before and after the "Ne temere" came into effect.

BEFORE THE "NE TEMERE".

Prior to 18 April, 1908, the day on which the decree came into force, our Bishops might exercise this faculty "sanandi in radice", —

First, where a marriage was invalid on account of any one of the impediments which was found in their quinquennial "Facultates Ordinariae" Form. I, or "Extraordinariae" D. E., or the more recent Form. T. But if two or more of these diriment impediments or even one diriment with any prohibitory impediment, reserved to the Holy See, as "mixta religio, votum perpetuum castitatis, Sponsalia",[4] occurred in the same case, the "sanatio" could not be applied for the reason that the "indultum cumulandi" granted to our Bishops did not extend "ad casum sanationis".[5]

Secondly, as by the decrees of the Holy Office, 20 February, 1888, and 1 March, 1889, Ordinaries were authorized to dispense (or to delegate parish priests[6] "habitualiter" to dispense) in danger of death those living in concubinage from all ecclesiastical diriment matrimonial impediments in favor of either party,[7] except (a) priestly ordination and (b) affinity

[2] Ibid., Dec., 1906, p. 627.

[3] The decisions given to Archbishop Moeller and Bishop Van de Ven are appended to this article.

[4] S. O., 18 Aug., 1897; Ecc. Rev., Jan., 1898, p. 73.

[5] S. C. de Prop. Fid., 30 Jan., 1882, Epis. Burlington; cfr. De Becker. Putzer, Slater.

[6] By parish priests are meant all who actually have the "cura animarum", not however merely assistants and chaplains. S. O., 23 April, 1890; Ecc. Rev., Aug., 1891, p. 140.

[7] S. O., 1 July, 1891; Ecc. Rev., Sept., 1892, p. 229.

"super primo gradu lineae rectae ex copula licita"; so also our Bishops might grant the "sanatio quoad concubinarios" as above, provided however there was only one diriment impediment. Thus, if two or more diriment impediments or even one diriment with one reserved prohibitory impediment [8] existed "inter concubinarios", the "sanatio" could not be applied.

Thirdly, the "sanatio" could be applied to cases where there was an occult diriment impediment (*seu fori interni*) together with a public diriment impediment.[9] In other words the occult diriment impediment, known only in the sacred tribunal, was to be regarded as if it did not exist.

The following cases were decided for the Bishop of Covington before the "Ne temere" was issued:

1. The "sanatio" can be applied to a case where both parties are aware of the nullity of the marriage on account of a diriment impediment, provided they had given what they thought to be a true consent which neither party revoked, but yet one of the parties refuses to renew his or her consent before a priest. The "sanatio", however, was not applicable in virtue of the faculty granted to our Bishops in the case in which neither party here and now knows of the nullity of the marriage, one of the parties being informed of the "sanatio" and its effects after it had been granted.[10]

2. Mary, who is not baptized, but is thought by everyone to be a Catholic, marries a Catholic before a priest and duly authorized witnesses. After the marriage she reveals the fact of her not being baptized to a priest whom she begs to baptize her and at the same time urges the strictest secrecy on him on account of the trouble her supposed husband would make if he learned the facts of the case. The priest baptized Mary and the "sanatio" was granted.[11] Thus, before 18 August, 1908, the limitations of the faculty "sanandi" granted to our Bishops were pretty clearly defined.

[8] S. O., 23 Aug., 1906, Epis. Covington.

[9] S. O., 23 April, 1890, 18 Aug., 1897; ECC. REV., Aug., 1891, p. 140; Jan., 1898, p. 73.

[10] S. O., 22 Aug., 1906.

[11] Ibid.

After the "Ne Temere".

During December after the new law was in force, his Grace Archbishop Moeller proposed to the Holy Office a case not uncommon in his diocese, namely that of a mixed marriage before the civil authorities or before ministers of Protestant denominations. The strangest notions of the "Ne temere" in many instances continue to be entertained by some of our thoughtless young men and women contemplating mixed marriages. Some have understood that in no instance will a dispensation be granted, but they feel assured that the Church will subsequently rectify everything when a marriage has been attempted before a minister or civil magistrate. After such an attempt there is repeated the same old story of prenuptial devotion, so willing and prodigal in promises, soon forgetting and repudiating its agreement. Now, as before the "Ne temere", many such Catholics who know the sad experience of mixed marriages, are willing to do whatever the Church requires. The Protestant party, on the contrary, while professing his or her desire to be bound by the marriage entered into, declares the civil ceremony sufficient and in consequence obstinately refuses to renew the marriage contract before a Catholic priest. The inquiry of Archbishop Moeller and the decision given seem to offer special difficulty. Considering only the first part of the question proposed:[12] "Saepe contingit in nostro Dioecesi ut catholici matrimonia ineant cum haereticis coram magistratu civili vel ministello haeretico. Pars catholica ad meliorem frugem conversa parata tunc est omnia praestare ad matrimonium convalidandum; pars autem acatholica, quamvis profitetur se stare velle matrimonio inito, tamen obstinate recusat renovare consensum, coram Sacerdoti Catholico",—one would think that there was question of a marriage rendered invalid because of the impediment of clandestinity in force in Cincinnati after the "Ne temere" became law; but the second part of the petition: "Olim juxta facultates a S. Sede concessas huic difficultati satisfiebat per sanationem in radice",—implies a reference to invalid mixed marriages in Cincinnati and their revalidation before the "Ne temere". This reference adds further difficulty: for since the

[12] Cfr. "dubium" appended.

"Tametsi" was not published in the Diocese of Cincinnati, there was no impediment of clandestinity there before the "Ne temere" came into effect; consequently a mixed marriage before a minister or civil magistrate of parties laboring under no diriment impediment was valid. Thus it would seem in the doubt proposed by Archbishop Moeller, that the mixed marriage by a minister or civil official before the "Ne temere" became law was invalid because of some diriment impediment. If this diriment impediment did not exist, "mixta religio" being only a prohibitory impediment there was no reason for a "sanatio in radice". But on the other hand if a diriment impediment did exist in the case of the mixed marriage in Cincinnati celebrated by a minister or civil magistrate, before 18 April, 1908, we are confronted with another difficulty. While his Grace might dispense from the diriment as well as with the prohibitory impediment "mixta religio", and while he had the "indultum cumulandi", this "indultum cumulandi" generally granted to our Bishops did not extend "ad casum sanationis". The answer of the Holy Office says that after the "Ne temere" came into force the Ordinary can continue to use the faculty already obtained of "convalidandi" (by "convalidandi" is understood "sanandi in radice") mixed marriages that have been celebrated before a minister or civil magistrate when the Protestant party refuses to renew his or her consent before a Catholic priest ("ordinarius uti potest facultate jam habita convalidandi matrimonia in expositis circumstantiis").

MIXED MARRIAGES WHERE THE "TAMETSI" WAS NOT PUBLISHED.

As in the Diocese of Cincinnati so for the most part of the United States the "Tametsi" was not published. Does the decision given to Archbishop Moeller allow him to heal "in radice", the due restrictions of the faculty being observed, all mixed marriages irrespective of the fact that they were celebrated before or after the "Ne temere"? It would seem that the meaning of these words is that the Archbishop may use now, just as he did before the "Ne temere" came into effect, the faculty "sanandi in radice", but only for those marriages that were celebrated before 18 April, 1908. This

was the decision given to the Bishop of Natchitoches regarding the marriages of Catholics with non-baptized persons. If the reply were to be understood as extending also to marriages that have been celebrated since the "Ne temere", it would seem that his Grace could dispense from the impediment of clandestinity which the response of the Holy Office evidently does not grant him by the decision of 2 December, 1908.

MIXED MARRIAGES IN PLACES WHERE THE "TAMETSI" WAS PUBLISHED.

Another question arises about mixed marriages that were entered into before 18 April, 1908, in places where the "Tametsi" was published. A twofold legislation applied to the mixed marriages in the United States where the "Tametsi" was published on account of the extension and non-extension of the Benedictine Declaration. Only to the Province of Santa Fe was the Benedictine Declaration not extended. In places where the "Tametsi" was published which enjoyed the extension of the Benedictine Declaration the mixed marriages were not invalid by reason of the impediment of clandestinity. Thus it would seem that the Ordinaries of these places may now deal with mixed marriages that occurred before 18 April, 1908, just as Ordinaries according to the decision given the Archbishop of Cincinnati may grant the "sanatio" for mixed marriages,[13] or those of Catholics with non-baptized persons celebrated before the "Ne temere".[14] In practice, however, it will be advisable to submit this doubt to the Holy Office before granting the "sanatio" for mixed marriages where the "Tametsi" was published.

As the Benedictine Declaration was not extended to the Province of Santa Fe we think that the "sanatio" cannot be applied to mixed marriages that were there celebrated by ministers or civil authorities before the "Ne temere". These were invalid *defectu formae "Tametsi"*. There was also the impediment "mixta religio". Healing "in radice" these marriages would mean "facultas cumulandi in casu sanationis". In granting the "sanatio" for mixed marriages celebrated before 18 April, 1908, the word heretic, we think,

[13] S. O., 2 Dec., 1908.

[14] S. O., 20 April, 1910.

should be interpreted not according to the definition of the "Ne temere", but as defined for the Benedictine Declaration. The Holy Office in its decision of 20 April, 1910, made the following distinction for marriages of Catholics with non-baptized persons.

PLACES WHERE THE "TAMETSI" WAS NOT PUBLISHED, FOR MARRIAGES OF CATHOLICS WITH NON-BAPTIZED PERSONS.

Marriages of Catholics with non-baptized persons which were celebrated in the above places in the presence of ministers or civil magistrates before the "Ne temere" was promulgated (18 April, 1908) can now be validated by our Bishops in virtue of their faculty "sanandi in radice", provided the marriage was invalid only on account of the impediment "disparitatis cultus" and that the non-baptized party refuses to renew his or her consent before a priest and witnesses.[15]

PLACES WHERE THE "TAMETSI" WAS PUBLISHED, FOR MARRIAGES OF CATHOLICS WITH NON-BAPTIZED PERSONS.

Marriages that were celebrated before 18 April, 1908, between Catholics and non-baptized persons, by Protestant ministers or civil officials in places where the "Tametsi" was published, cannot now be validated in virtue of the faculty "sanandi in radice", etc., Form. D, art. 6, or Form. T, n. 12.[16]

Accordingly, the Provinces of New Orleans, San Francisco (except that part of the Province in the State of Utah east of the Colorado River) and Santa Fe (except that part of the Province in the State of Colorado north of the Arkansas River), the Diocese of Vincennes, the city of St. Louis and the places of its Archdiocese known as St. Genevieve, St. Ferdinand, and St. Charles, also Kaskaskia, Cahokia, and French Village, Prairie du Rocher, East St. Louis, Centreville Station of the Diocese of Belleville,[17] are effected by the decision, so that Ordinaries of these provinces, dioceses and places cannot use their faculty "sanandi" Form. D, art. 6, for marriages of Catholics to non-baptized persons which were celebrated before the "Ne temere" came into effect. In the

[15] Ibid. [16] Ibid.

[17] Third Plenary Council of Balt.; ECC. REV., June, 1901, p. 592.

above-mentioned places the marriages before 18 April, 1908, were invalid on account of the "impedimenta clandestinitatis and disparitatis cultus". If the Ordinaries might grant the "sanatio" for these marriages it would mean a dispensation from these two impediments, from the former of which our Bishops were not authorized to dispense; it would also mean "facultas cumulandi in casu sanationis".

Deathbed Marriages.

Before the promulgation of the "Ne temere", in virtue of the decrees of the Holy Office, 20 February, 1888, and 1 March, 1889, as above stated, Ordinaries and parish priests could, where there was question of the death of those living in concubinage, dispense from all ecclesiastical diriment impediments—priestly ordination and affinity of the first degree "in linea recta ex copula licita" excepted. Thus a dispensation from clandestinity could be granted. The "Ne temere" in making provisions for a deathbed marriage stated: "When danger of death is imminent where the parish priest, or the Ordinary of the place, or a priest delegated by either of these can not be had, in order to provide for the relief of conscience and (should the case require it) for the legitimation of the offspring, a marriage may be contracted validly and licitly before any priest and two witnesses". The Sacred Congregation of the Sacraments by decrees[18] of 14 May, 1909, and 16 August, 1909, determined that not only for those living in concubinage but also for the peace of conscience of all those who are in danger of death, when the Ordinary or parish priest or one delegated by either of these cannot be had, any priest, as prescribed by the "Ne temere", who may validly and licitly assist at marriage may also dispense from all ecclesiastical diriment impediments, except priestly ordination and affinity "in primo gradu lineae rectae ex copula licita". Thus as the case practically occurs here, the assistant priest is delegated either by the Ordinary or pastor for the marriages of the parish. Even though he be not delegated and the Ordinary or parish priest can not be had when he is summoned to a deathbed where he finds parties living in con-

[18] Ecc. Rev., August, 1909, p. 230; Nov., 1909, p. 586.

cubinage or not validly married because of the impediment of clandestinity, if no witnesses be at hand and he fears that the party may die before he secures them, he may dispense from the impediment of clandestinity, because this is not one of the two impediments excepted.[19] It must be noted that the party need not be " in articulo mortis ", but " imminente mortis periculo ". Suppose no witnesses be present but the children of the parents who have no suspicion that their father and mother are not lawful husband and wife. In this case we think that if no other witnesses than these children can be had, one may in practice follow the opinion that the law so strictly requiring two witnesses ceases in this particular instance. Suppose the priest finds that to validate the deathbed marriage he must on account of several impediments use the " facultas cumulandi "; may he do so in virtue of the decrees of 14 May, 1909, and 16 August, 1909? This question deserves treatment in another paper.

At present in the United States the question of deathbed marriages without witnesses is receiving considerable attention in the diocesan conferences. Much is said about the natural law and " epikeia ", and positive laws not obliging " sub gravi incommodo ". Undoubtedly these principles are true, and no one knows them so well as Rome does. Regarding the principles themselves there can be no disagreement. It is their application that offers the difficulty. Whilst at present Rome is insisting so urgently on the necessity of witnesses, she is not unmindful of any of the principles discussed in our diocesan conferences, but she does know what valuation to put on the argument of the inviolable secrecy that parties ask for. In weighing " grave incommodum " and the scandal to be avoided, it is true that the scales of the Sacred Congregations do not register with infallible or divine accuracy, but they do furnish a reliability that cannot be had from any other merely human source. In granting the dispensation of clandestinity " pro concubinariis " before the " Ne temere " became law, the Sacred Congregation said that witnesses could be dispensed with " cum omnino non sint qui testium munere fungi possint ".[20] Until a contrary decision of a Sacred Congregation be given, it seems reasonable that the same inter-

[19] *Il Monitore Ecc.*, Dec., 1909, p. 472. [20] Ibid.

pretaion may be applied to the decree of 14 May, 1909, by which any priest under the conditions above stated may dispense from all ecclesiastical diriment impediments. It may be asked whether the Ordinary can grant a "sanatio" where there is imminent danger of death and where the marriage was rendered invalid by reason only of the impediment of clandestinity. If, under the circumstances, clandestinity could be dispensed from, I think the "sanatio" can be applied, the due restrictions of the faculty D, art. 6, being observed. If another diriment impediment besides clandestinity existed, or clandestinity with one reserved prohibitory impediment, the "sanatio" can not be applied.

The law regarding occult impediments with the public diriment impediment and the application of a "sanatio" to the case remains unchanged.

EVERY PLACE IN THE UNITED STATES AFTER THE PROMULGATION OF THE "NE TEMERE".

As Ordinaries, where the "Tametsi" was published, are not permitted *vi facultatis* Form. D, art. 6, to grant a "sanatio" for marriages between Catholics and non-baptized persons which were celebrated before ministers and civil magistrates prior to the "Ne temere", so all the Ordinaries of the United States in virtue of the same faculty cannot now grant the "sanatio" for these marriages that have been attempted since the "Ne temere" became a law, as these marriages have been rendered invalid on account of two impediments "clandestinitas et disparitas cultus". The Bishop of Natchitoches asked the Holy Office whether there was any way of revalidating these marriages without applying to the Holy See, supposing the decision that Ordinaries of the United States could not grant a "sanatio". The reply was that either the Holy See should be asked to grant a "sanatio" or the Ordinary should obtain the faculty of dispensing from the impediment of clandestinity. What is true of the marriages of Catholics with non-baptized persons seems applicable also to mixed marriages that have been attempted since the "Ne temere".[21]

[21] We know of two cases of mixed marriages invalid on account of clandestinity since the "Ne temere" in which application was made to Rome for a "sanatio". The dispensation "in radice" was granted. The Ordinary was not told that he could grant it himself in virtue of Faculty Form. D, art. 6.

The Bishop of Natchitoches proposed the following case to the Holy See. Bertha unbaptized marries a baptized Protestant. She desires to become a Catholic, but the Protestant man can not be induced to renew his consent before a Catholic priest. How can the marriage be revalidated? The Sacred Congregation replies: "Have recourse to the Holy See for a 'sanatio', or obtain the faculty of dispensing from the impediment of clandestinity." Of course there is no question about the authority of the Holy See to grant the "sanatio" whether Bertha becomes a Catholic or remains unbaptized. "Desiderat fidem catholicam amplecti", means that Bertha has not as yet received baptism. While she remains unbaptized she is not subject to the "Ne temere", neither is the Protestant man. This evidently is not the fact on which the Holy Office founded the second part of its reply, "aut obtineat facultatem dispensandi super impedimento clandestinitatis". When Bertha becomes a Catholic the Ordinary may grant the dispensation of "mixta religio". If the Sacred Congregation dispense from the impediment of clandestinity in this particular case the Ordinary may then grant the "sanatio".

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APPENDIX.

I.

Beatissime Pater,

Ordinarius Cincinnaten. ad pedes Sanctitatis Tuae provolutus humiliter haec exponit:

Saepe contingit in nostro Dioecesi ut catholici matrimonia ineant cum haereticis coram magistratu civili vel ministello haeretico. Pars catholica ad meliorem frugem conversa parata tunc est omnia praestare ad matrimonium convalidandum; pars autem acatholica, quamvis profitetur se stare velle matrimonio inito, tamen obstinate recusat renovare consensum coram Sacerdoti catholico.

Olim juxta facultates a S. Sede concessas huic difficulti satisfiebat per sanationem in radice; post decretum latum "Ne temere" dubium oritur an etiam nunc Ordinarius facultate illa concessa scilicet de sanatione in radice in talibus casibus uti possit. Ordinarius Orator igitur petit a S. Sede hujus dubii solutionem.

Feria IV, die 2 Decembris 1908.

In Congregatione Generali habita ab Emis ac Rmis DDis Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus proposito suprascripto dubio, praevio RR. DD. Consultorum voto, Iidem Emi decreverunt: "Ordinarius uti potest facultate jam habita convalidandi matrimonia in expositis circumstantiis."

Feria vero VI ejusdem mensis et anni, SSmus. D. N. Pius divina providentia Papa X per facultates Emo. ac Rmo. Dno. Cardinali S. R. et U. Inquisitionis Secretario impertitas, resolutionem Emorum Patrum approbavit.

ALOYSIUS CASTELLANO, *S. R. et U. I. Notarius.*

II.

Beatissme Pater,

Episcopus Natchitochensis, ad pedes Sanctitatis Vestrae provolutus, humiliter quae sequuntur exponit:

"In facultatibus quae Episcopis Statuum Foederatorum Americae Sept. concedi solent invenitur (Forma D. n. 3) facultas dispensandi in disparitate cultus, necnon (ibid. n. 6) sanandi in radice matrimonia ratione hujus impedimenti invalide contracta, quae ultima facultas ulterius definita fuit in responso S. Congnis S. Officii Episcopo Covingtonensi 22 Aug., 1906.

Jam vero dubitatur an huic facultati sanandi in radice talia matrimonia adhuc locus sit post Decretum "Ne Temere" 2 Aug., 1907, quod requirit assistentiam parochi et testium pro validitate matrimoniorum Catholicorum etiam cum acatholicis, siquidem Episcopi dispensare non valent in clandestinitate.

Sunt qui putant hanc extraordinariam facultatem, Episcopis concessam, et tam recenter (in Covingtonen. 1906) authentice declaratam et definitam, nec umquam revocatam, integram manere etiam post Decretum "Ne Temere" et arguunt novam istius Decreti clausulam de clandestinitate respicere tantum matrimoniorum *celebrationem*, non autem obstare sanationi in radice per usum hujus specialis facultatis, quae sanatio non est celebratio matrimonii, sed tantum revalidatio consensus jam antea dati.

Alii vero tenent opinionem contrariam, dicentes quod regula Decreti "Ne Temere" est generalis requirens praesentiam Parochi et testium pro omnibus Catholicorum matrimoniis, nec ullum faciens discrimen inter celebrationem matrimonii et ejus revalidationem.

Alii tandem distinguendum esse putant inter matrimonia invalide inita ob solam disparitatem cultus, i. e. antequam Decretum "Ne Temere" vim legis habebat, et ea quae post illud tempus contracta fuerunt, ideoque nulla sunt etiam ob clandestinitatem.

Sequentes casus non raro occurrunt:

A. Maria, mulier Catholica, matrimonio mere civili juncta est viro infideli. Jam cupit Ecclesiae reconciliari et matrimonium suum revalidari, sed vir renuit renovare consensum coram presbytero et testibus.

B. Bertha, quae numquam baptizata fuit, nupta est viro protestantico baptizato. Jam desiderat fidem Catholicam amplecti; sed vir adduci non potest ad consensum ritu Catholico renovandum.

Quaeritur ergo:

1° An in *primo* casu locus sit sanationi in radice si nuptiae istae civiles contractae fuerint antequam Decretum "Ne Temere" vim legis obtinuit, ita ut invalidae sint tantum ob impedimentum disparitatis cultus?

2° Et quid in casu quo eaedem nuptiae initae fuissent post Decretum "Ne Temere" ita ut nullae sint etiam ratione clandestinitatis?

3° Si Episcopus sanare non valeat hoc matrimonium in radice, sitne alia via illud revalidandi praeter recursum ad S. Sedem?

4° Quomodo revalidari possit matrimonium in secundo casu?

Feria IV, die 20 Aprilis 1910.

In Congregatione Generali S. R. U. Inquisitionis propositis suprascriptis dubiis Emi ac Revmi DD. Cardinales Universales Inquisitores respondendum mandarunt:

Ad I^mum In casibus hujusmodi in territoriis ubi non vigebat caput "Tametsi" locum esse facultati articuli 6[1] formulae D: in territoriis vero ubi caput "Tametsi" publicatum erat, indigere Episcopum pro dispensatione speciali facultate.

Ad II^um Sanari non posse vi praedicti articuli.

Ad III^um Recurrat ad Sanctam Sedem pro sanatione, aut obtineat facultatem dispensandi super impedimento clandestinitatis.

Ad IV^um Provisum in praecedenti.

Et insequenti feria V ejusdem mensis et anni Sanctissimus D. N. Pius Divina Prov. Papa X, in solita audientia R. P. D. Adsessori Sancti Officii impertita, habita de supra dictis relatione, responsum Emorum ac Rmorum Patrum adprobavit et confirmavit.

ALOYSIUS CASTELLANO, *S. R. et U. I. Notarius.*

DE LICEITATE VASECTOMIAE AD PROLIS DEFECTIVAE GENERATIONEM IMPEDIENDAM PATRATAE.

I.

HANC quaestionem de vasectomia agiturus, vellem imprimis hoc notare, nimirum quod nonnisi sub unico illo aspectu in titulo expresso eam movere coram oculis habeo.

Antequam ad quaestionem principaliorem de liceitate istius operationis chirurgicae progrediamur nonnulla de ipsa operatione in se spectata deque ejus effectibus psycho-physicis oportet dicamus.

Cum enim operatio ista quandam mutilationem importat, quaeritur utrum haec mutilatio sit inter leves gravesne numeranda. Et omnino respondendum videtur quod sit gravis recensenda. Gravitas enim alicujus mutilationis pendet non solum a *materiali* ejus magnitudine—secus enim homicidium, quod potest fieri per scissionem minimam, v. g. in arterio carotido, posset esse mutilatio levis tantum—sed etiam ab ejus magnitudine *formali,* spectata scil. functione per illam affecta, quae, in casu, ut notat Cl. De Becker maximi momenti est utpote speciei humanae conservationem directe respiciens. Attamen, in iis hominibus quorum facultas generandi est notabiliter debilis, vasectomia suam plenam gravitatem non habere videtur. Minus est enim privare hominem facultate generandi prolem degeneratam, quam ab eo potestatem prolem sanam atque robustam generandi auferre. Haec tamen circumstantia nonnisi accidentaliter mutat praedictam mutilationem quae proinde adhuc essentialiter gravis remanet. Addendum, ni fallor, quod de muliere cum agatur, oophorectomia, uti vocatur, sua gravitate etiam materiali non caret.

Quoad vero effectum psycho-physicum istius operationis, dictis medicorum a R. P. Donovan citatorum (March, pp. 272-3) haud nimis esse nitendum aestimo. Homo enim, maxime ille qui se commercio carnali multum jam dedit, ad copulam urgetur, non solum stimulo physiologico impulsus, sed etiam cognitione voluptatis exinde habendae.[1] Et proinde etiamsi

[1] Unde S. Chrysostomus, Hom. lxiii (cit. a S. Thoma, II^{da}. II^{dae}, qu. lxv, art. I, ad 3m.) exponens textum "Sunt eunuchi qui seipsos castraverunt propter regnum coelorum" haec habet: "Neque concupiscentia mansuetior ita (scil. per membrorum abscissionem) fit, sed molestior; aliunde enim habet fontes

supponamus quod per vasectomiam auferri posset concupiscentia carnalis, adhuc in illo remaneret aliud principium inducens —et quidem fortissime, si de hominibus prius vitiis carnalibus deditis agitur—ad actum carnalem. Nec etiam illud supposition—scil. homines, facta vasectomia, liberos a concupiscentia evadere—est concedendum. En enim verba Cl. Antonelli (*Med. Pastoralis,* vol. I, no. 287) loquentis de illis castratis qui privati sunt testibus post adeptam pubertatem, e quorum conditione aliquid per analogiam concludere valemus de iis qui per vasectomiam sterilizati existunt: "Retinent" (tales), inquit ille, "capacitatem erigendi membrum et coeundi; *immo possunt vehementi concupiscentia vexari,* erectiones diuturnas pati, diuque in coitu immorari". Quod hoc verificaretur etiam in sterilizato per vasectomiam certum esse videtur. Nam si per ablationem ipsorum testium quibus conficitur semen, concupiscentia non tollitur, a fortiori non tolleretur per sectionem *vasis deferentis,* cujus sectionis unicus effectus privativus est ut semen testibus secretum pervadere non amplius possit ad vesicula seminalia (vesicula, i. e. ex quibus in copula patranda jactatur ipsum semen). Dixi: unicus effectus *privativus:* et consulto quidem. Etenim quidam datur effectus vasectomiae etiam positivus qui in castratis locum non haberet; nam ex eo quod semen in testibus confectum ad vesicula seminalia pertingere non potest, et propterea effundi non amplius queat, totaliter re-absorbeatur in systema necesse est. Haec quidem seminis re-absorptio multum corpori prodest, et proinde facile crederem quod homo qui vitiis carnalibus deditus fuit, quique debilitatus fuit propter excessivam seminis effusionem, aliquatenus per istam re-absorptionem roboraretur—tum physice, tum psycho-physice.

His praevie notatis, dictae operationis nobis consideranda occurrit liceitas. Cum autem quaestio proposita circa liceitatem determinati medii ad determinatum consequendum finem versetur, liceitas vero medii ex se indifferentis a fine pendeat prius de liceitate finis ad quem ista dirigitur operatio quae-

sperma quod in nobis est; et praecipue a proposito incontinenti et mente negligente; nec ita abscissio membri comprimit tentationes ut cogitationis frenum."

Cf. etiam Constit. Sixti V. de matrimonio eunuchorum *Cum frequenter,* 28 Junii, 1587; et Antonelli, *Med. Past.,* II, numeris 493-495; necnon Eschbach, *Disputationes Physiologico-Theologicae,* Disp. II, cap. iii, Prop. 8, parag. 3, super hanc Constitutionem.

rendum est, deinde, liceitate finis determinata, de liceitate ipsum per praedictam operationem consequendi oportet quaeramus.

Nemo est qui dubitat quin homini liceat (rem objective considerando) abstinere a procreatione prolis si cognoscit prolem, quam copulando forte generaret, miserrimam atque debilissimam probabiliter fore. Licet tamen de absoluta liceitate finis ad quem ordinare vasectomiam volunt medici nulla adsit difficultas, tamen ad ultimam casus propositi solutionem maxime interest ut quaedam de ratione istius liceitatis dicamus.

Quod homo, generaliter loquendo, aliquali obligatione filios procreandi afficitur, oportet admittamus. Etenim hoc homo debet—

(1) Deo: nam per procreationem fiunt creaturae aptae ad Deum laudandum hac in vita, Eoque fruendum in vita aeterna.

(2) Naturae: sic enim species humana conservatur.

(3) Societati: quia sic etiam societas roboratur atque continuatur.

Insuper notandum est quod etsi hoc non *debeat* seipso, tamen jus naturale habet ut proles generet quae sint gaudium ejus et baculus ejus senectutis, atque ut, ipso mortuo, adhuc vivat in filiis.

Attamen cum generatio prolis, licet bonum, non sit optimum, ob bonam aliquam rationem (maxime v. g. ob studium perfectionis) liberatur homo ab obligatione prolem generandi, libereque potest cedere jus suum hac in re. Immo si in casu aliquo particulari homo procreando graviter laederet alicui juri suo potiori, non tantum potest, sed et debet a generando abstinere (nisi interveniat ratio adhuc fortior, uti infra dicemus.) Videamus igitur utrum et quomodo laeditur per procreationem prolis degeneratae juribus seu interesse Dei, naturae et societatis, immo et ipsius prolis.

Ad interesse Dei quod attinet, nil clare et directe ex eo concludere valemus. Cum morbus non sit nisi malum physicum, proles cui corpus debilissimum aeque ac proles sana valet Deo servire. Immo, absolute loquendo hoc verificatur et in prole ad crimina proclivi; nam proclivitas qua ea proles afficitur, non est nisi materialiter mala, et crimina si quae patraverit, certe non erunt perfecte—et forsitan nullo modo erunt —voluntaria, proindeque saltem gravis et forte omnis peccati

erunt expertia, Deusque optimum non expectabit ab eo cui optimum non dedit. Sed cum nesciamus quomodo interesse Dei procreatione talis vel talis infantis in particulari afficiatur, nullum argumentum est directe ex hac fonte sumendum.

Interesse naturae seu speciei aliquo modo contrariatur adventus prolis degeneratae. Etenim proles hujusmodi tendit ad degenerationem speciei, finem interesse naturae sane oppositum.

Interesse societatis, seu quod fere idem est, status civilis, fere coincidit cum interesse speciei. Attamen proles degenerata directius societatem quam speciem minatur, ut patet. Lis igitur cum adsit hac in re, erit directe inter potestatem civilem, vices gerentem societatis, ex una parte, et volentem procreare filios jurium naturae et societatis laesivos, ex alia parte. De diversis autem modis quibus isti degenerati laedunt societati haud necesse est loquamur.

Interesse ipsius prolis etiam considerandum occurrit. Licet enim proles nondum concepta nullum jus absolutum habeat, ut patet; et quamvis si generatur nullam injuriam proprie dictam patiatur (reduci enim de non-esse ad esse non injuria, sed, e contra, lucrum est, uti liquet); tamen jus aliquod conditionatum habere videtur, nimirum ut, si fit, perfecte fiat. Nam contra justitiam videtur si quis, citra rationem gravissimam, producat filios gravissimis morbis oneratos, vel etiam (si de criminibus proclivibus est quaestio) sub magno periculo damni aeterni existentes (quod quidem periculum, in quantum nos judicare valemus, non deest, iis quae supra hac de re diximus non obstantibus). Adde quod in casibus de quibus loquimur quam plurimi infantes moriuntur in utero, sine spe felicis aeternitatis. Hoc tamen ultimum obiter dico; nam quaestionem nobis propositam non praecise attingit.

Cum igitur jus quo quilibet fruitur ad prolem procreandam superetur a jure quo societas atque natura exigunt ne nascentur defectivi infantes, concludendum videtur, illum qui nonnisi defectivos generare valet, jus procreandi non amplius possidere. Nam, ut notat R. P. Donovan, bonum privatum cedere debet bono communi. Cave tamen. Homo *duplex* jus ad actum procreativum habet, quod quidem duplex jus nisi recte dignoscatur, vera hac de quaestione intelligentia haberi haud potest. Age vero. Duplex est bonum seu genus bonorum, quod, ex actu

procreativo legitime peracto, homo naturaliter sibi potest acquirere, scil. bonum temporale seu naturale et bonum aeternum seu supernaturale, et ad utrumque istorum speciali jure homo fruitur. Jus ejus ad bonum temporale generativi actus *naturale* nominari potest, et respicit fructus omnes temporales exinde obtinendos. Hoc quidem jus *naturale* hucusque *unice* consideravimus, et, ni fallor, ad id *unice* animum attendit in sua casus solutione R. P. Donovan. Sed multo majoris momenti est jus hominis hac in re quod *spirituale* vocare placet. Etenim istud jus respicit ultimum finem hominis, actum procreativum vero tanquam medium ad hunc finem conducens, in quantum videlicet est unicum legitimum concupiscentiae remedium, quod quidem remedium saepe saepius ita necessarium est homini ut illo ablato vitam honestam ducere vix valeat. Actus igitur procreativus nonnullis hominibus, est, vel saltem potest esse, fere necessarius ad ipsorum salutem. Porro, omnium jurium hic in terris existentium maximum est jus hominis ad ea quibus indiget ad salutem consequendam. Si igitur jus *spirituale* hominis incompossibile videtur cum quolibet jure societatis, istud, non illud, alteri tanquam juri validiori cedere debet. Licet enim homo-animal est propter societatem et speciem, homo, formaliter consideratus, nullo modo. Unde dicunt theologi hominem non esse propter societatem, sed societatem esse propter hominem. Concludendum igitur est quod quando actus procreativus est moraliter necessarius alicui ut honeste vivat, tunc iste actus (et, in casu quo persona non est nupta, matrimonium tanquam medium ad eum) est ei licitus, non-obstantibus quibuscumque damnis proli societatique exinde forte secuturis.[2] Haec doctrina confirmatur ex praxi constanti ecclesiae, quae nunquam reputabat morbum etiam gravissimum tanquam impedimentum prohibens matrimonium nec ejus usum, uti videri potest in sacris canonibus diversis in locis (cf. v. g. X. iv, 8, De Conjugio Leprosorum).

[2] Quantum ad *actum* tunc habitum cf. 1 Cor. 8:9, "Melius est nubere quam uri", ex quo concludere licet, melius est copulam exercere quam uri.

Quantum vero ad *prolem* exinde forte nascituram, cf. S. Thomam, *Summa Theol.*, Supplem., qu. lxiv, art. i, ad 4tum, "Et quamvis generetur infirma (scil. leprosa) proles tamen melius est ei sic esse quam penitus non esse". Quae verba, ni fallor, non sunt sic intelligenda quasi proles graviter infirma esset quid undequaque desiderandum, sed quod actus ceteroquin (scil. ob rationem S. Pauli) licite impugnari non potest ob imperfectionem prolis forte exinde habendae.

Haec tamen omnia non impediunt ne ipse finis ad quem volunt medici vasectomiam ordinare—videlicet evitatio degeneratorum—sit, uti jam diximus, omnino licitus. Admissa igitur liceitate finis ejus, ad quaestionem de liceitate ipsius vasectomiae tanquam medii ad illum pervenimus, quam quidem quaestionem si ea quae nuper diximus admittis, difficilem solutu non invenies arbitramur.

II.

Duplex quaestio hic nobis proponitur, scil. utrum sit licitum haec operatio chirurgica quum voluntarie patiatur; et—utrum sit licitum quando involuntarie patiatur. Imprimis illam, postea istam investigemus.

Licetne alicui se huic operationi ob praedictum finem voluntarie submittere? Responsioni negativae omnino subscribendum arbitror. Etenim ille qui se vasectomiae submittit, vel hoc facit cum intentione de caetero vivendi *caste* (per quod hic intelligo, abstinendo ab actu procreativo) vel secus. *Si primum,* tunc operatio est illicita quia innecessaria; nam si patiens sic vivit proles nunquam procreabit, et proinde praedicta operatio nil omnino conferret ad finem intentum. Porro mutilationem gravem inutiliter subire plane illicitum est dicendum.

Si secundum, operatio est etiam illicita, quia tunc non esset nisi modus impediendi ne copulae postea habiturae essent productivae. Hujus rei iniquitatem indicare necesse non est.

Licet tamen data divisio sit revera adequata, possit casus fingi qui quasi viam teneret mediam inter supra-positos. Posset enim vir [3] aliquis sic inter se ratiocinari: Scio bene quod si prolem habeo, ea morbis, doloribus, atque miseriis gravissimis afflicta erit. Proinde ne ego miser sim talis miseriae causa, volo omnino a procreando abstinere. Attamen, prout nunc existo me continere revera non valeo. Dictis tamen medicorum de effectibus vasectomiae adhaerens, credo quod, illa peracta operatione, caste vivere perfecte pollerem. Eligo igitur vasectomiam subire ad hoc ut non-procreationem prolis cum vita honesta componeam.

[3] Consulto dico: vir. Hic enim casus locum habere nequit quantum ad mulierem, quippe quae nullam diminutionem concupiscentiae per oophorectomiam sortiatur, uti ex physiologia videtur.

Hic casus, qui, spectatis medicorum dictis, non raro posset oriri, non ita facile solvitur. Etenim non-generatio prolis in casu est finis certe laudabilis,—immo si quis posset eum attingere praecluso spirituali periculo, ad hoc, ni fallor, omnino teneretur. Et videtur quod haec apposita conditio, mediante vasectomia, verificaretur. Laudabiliter igitur, uti videtur, homo, casu praedicto, vasectomiae se submitteret.

Attamen etiam hoc casu ista operatio omnino illicita est dicenda.[4] Etenim, ob rationes supra allatas, impossibile omnino videtur illam ita tentationes carnales minuere ut aliquis qui prius vitam castam sibi esse impossibilem reputabat, operatione peracta, extra periculum esset passionibus suis indulgendi. Quomodocumque tamen post factam vasectomiam, passionibus indulgeat necessario peccat. Nam etiam actus procreativus ceteroquin licitus nunc ei omnino vetitur, eo quod nulla omnino potentia seminandi fruitur.[5] Quid igitur? Nulla adest ratio sperandi ut talis homo qualis est ille de quo loquimur posset motibus carnalibus per longum tempus resistere, et quia unica alternatio est peccaminosa, patet quod vasectomiam subeundo, se quasi in necessitate peccandi poneret, dum e contra, vasectomia non patrata, semper haberet legitimum concupiscentiae remedium. Et licet aliquando accidere posset quod aliquis, passus vasectomiam, revera et omnino resistere valeret tentationibus carnalibus quas repellere in statu normali existens non polleret, hoc nunquam posset a priori praesumi, sed peri-

[4] Haec solutio negativa confirmatur ex hoc quod Origines exprobatus fuit, uti ajunt, eo quod—de sua castitate timens seipsum eviravit. Etenim ex D. Thoma (loco supra citato) habes quod "membrum non est praescindendum propter corporalem salutem totius, nisi quando aliter toti subveniri non potest. *Saluti autem spirituali semper potest aliter subveniri* quam per membri excissionem, quia peccatum subjacet voluntati. Et ideo in nullo casu licet membrum praescindere propter quodcunque peccatum vitandum. Unde Chrysostomus, exponens illud Matth. xix: 'Sunt eunuchi, qui seipsos castraverunt . . . .' dicit: Non per membrorum abscissionem, sed malarum cogitationum interemptionem; maledictioni enim est obnoxius qui membrum abscindit; *etenim homicidae sunt* qui talia praesumunt."

[5] Nota quod non tantum de innupto sed de etiam nupto loquor. Cf. hac in re praelaudatam Constit. Sixti V, et commentaria Eschbach et Antonelli, locis supra citatis, ubi clare omnimoda illiceitate copulae ab eunuchis (erectionis membri capacibus, uti patet; secus copula non adesset) peractae, constat . . . Adde quod ex dicta Constit. habetur copulam sine seminatione in vas mulieris ad sedandam concupiscentiam non valere; et proinde nec finem secundarium matrimonii attingere. Unde (et etiam ex hoc quod Sixtus V suam fundat Constit. non tantum super jus ecclesiasticum sed praeterea super jus naturale) talem copulam etiam infidelibus illicitam esse vides.

culum lapsus semper grave esset reputandum. In casu igitur patiens, ob finem temporalem, evitationem scil. degeneratae prolis, se exponeret gravi periculo spirituali, quod patet non liceat.

III.

Nunc igitur ad secundam quaestionem progrediamur. Potestne auctoritas civilis statuere ut istam operationem subeat certa persona, etiam ea renitente? Cui quaesito responsio negativa ex dictis facile infertur. Cum enim nemini liceat se voluntarie isti operationi submittere, plane sequitur quod auctoritas civilis nequit ullo modo assistere tali operationi voluntarie passae: ad opus enim illicitum cooperaret. A fortiori illicitum esset dicendum si status quovis modo induceret istam operationem alicui personae patrari, ea renitente, vel operationis effectum ignorante.

Re quidem vera agitur de potestate status civilis in re spirituali, et quaestio posita fere ad hanc reduci potest: Utrum status ob prolem societati nocivam evitandam possit quosdam cives potissimo quodam jure spirituali privare. Et quia, ut jam diximus, istiusmodi juri omnia juria temporalia cedent necesse est, plane nonnisi negative respondere possumus.

Forsitan autem hic dices: Inter homines quos status per vasectomiam sterilizare vult permulti pessimam corruptissimamque vitam degunt et degent, vasectomiam passi vel non passi. His igitur in casibus, ut practice loquamur, unicum effectum et quidem laudabilem, sortiretur vasectomia, et nullum *causaret* periculum peccati, sed illud simpliciter *relinqueret* sicuti antea fuit. Ergo in his saltem casibus licite status cogeret hominem ut operationi de qua loquimur se submitteret. Verumtamen hoc argumentum nullius est valoris. Etenim malum quod ortum habere ex vasectomia diximus non praecise in hoc consistit quod quis post sterilizationem forsitan plus quam antea peccaret; sed in hoc quod per dictam operationem privatur iste modo legitimo concupiscentiam sedandi, ita quod si postea passionibus superetur hoc *necessario* peccatum inducet. Quod quidem malus effectus vasectomiae locum aeque haberet in istis hominibus de quibus procedit objectio allata. Quod si isti sibi relicti cum plena libertate eligendi licitam vel illicitam necessitatis physiologicae satisfactionem,

impulsante concupiscentia, istam potius quam illam eligant, ipsi videant: propria eorum erit culpa. Si, e contra, per vasectomiam auctoritas civilis aufert istam libertatem, et homines ponit quasi in necessitate peccati—peccata deinde peracta etiam auctoritati civili imputentur.

Nilne igitur potest societas ut se defendat a degeneratione, necnon a morbis contagiosis atque criminibus, quae infantes istos defectivos comitatur? Utique sane. Potest enim auctoritas civilis morbis contagiosis infectos, si adsint rationes sat graves, a cetero populo segregare, sicut fit leprosis, sicque curare ne isti societati sanae damnum inferent. Ad proles criminosas quod attinet, multum prodest educatio bona atque religiosa (scil. secundum religionem naturalem ne nimium exigam) ad vitiosam eorum proclivitatem corrigendam, quam quidem educationem status praebere non tantum potest sed et debet. Et si, his atque similibus adhibitis remediis, adhuc supersint quaedam mala lugenda, numquid, quaeso, perfectio obtinere potest hic in terris? In patientia possideamus animas nostras. Etenim mala supradicta diligentibus Deum cooperari possunt in bonum, ut quisquis per se videat. Nemini liceat, talia mala evitandi causa, hominis laedere juri spirituali—juri, uti diximus omnium jurium terrestrium maximo—necesse est judicemus.

IV.

Quaestionem de moralitate vasectomiae filios defectivos evitandi causa exercendae rimando, nonnisi de hujus vitio *essentiali* locuti sumus. Quod in praxi multis vitiis concomitantibus illud gravaretur nemo est qui non videat. De liceitate mente captos per vasectomiam sterilizandi nil adhuc diximus, nec possunt principia a nobis allata ad istam quaestionem, (saltem directe) applicari. Brevissime igitur infelicium istorum hominum jura defendere conabor.

Inprimis *numquam* dici potest quod istius vel illius recuperatio sit impossibilis. Si vero aliquis amens sanatus fuerit, tunc etiam hic argumenta quae supra de usum rationis habentibus attulimus applica. Sed etsi dentur casus in quibus sanatio est penitus impossibilis, quid inde pro vasectomiae his in casibus liceitate sequitur? Numquid homo, paulo minus ab angelis a Deo constitutus, ob dictam ejus miseriam est quasi

brutus aestimandus? Minime quidem. Revera, homo infeliciter usu rationis carens, rationalis nihilominus est, atque uti talis est tractandus. Mente capti quidem arcendi sunt a copula exercenda, uti liquet; sed hoc non per mutilationem sed per debitam curam atque custodiam est faciendum.

Re quidem vera, propositum homines per vasectomiam sterilizandi ne species humana degeneret nefastissimum est dicendum. Nomine civilisationis profertur, potius tamen barbariem sapit. Quod quidem medici, materialismo addictissimi ad hoc recursum habere cupiunt non est mirandum; nam hominem nonnisi tanquam organismum corruptibilem respiciunt. Nos tamen quibus commissa est cura de anima ejus incorruptibili atque immortali, principiis veri nominis scientiae atque fidei divinae nitentes, criminis istius repellendi causa laborare totis viribus nostris debemus.

ETHELBERT RIGBY, O.P.

Rome, Italy.

May I quote a few words from an article printed in the *Boston Transcript* by Ella Wheeler Wilcox, which has just come into my hands?

"In the breeding of horses and cattle the survival of the fittest, only, is made possible; and the human race should be protected in the same manner from the perpetuation of undesirable and dangerous tendencies and qualities."

The human race, then, is to be treated as a breed of prize-cattle!

The following extract from the same source is a good illustration of the excesses likely to result should the principles advocated by vasectomists prevail:

"This sterilizing process should be performed on every man and woman who has, for even a brief space of time, been insane; on every one who is for a second time an inmate of a prison or reformatory; on every victim of tuberculosis or leprosy, or of any virulent disease known to medical science by unpleasant names; and on every man and woman who uses drugs or stimulants constantly."

Comment is superfluous! May I ask, however, whether the civilized world is at present suffering from so high a birth-rate that measures for reducing it have become advisable? It is to be feared that the much-vaunted operation of vasectomy and oophorectomy will prove but too much to the taste of the present generation—for reasons which we need not mention. If you advertize these operations in your daily newspapers; if you praise their supposed merit—

the ease and certainty with which they attain the desired result without robbing life of any of its pleasures; if, besides this, you legalize and enforce their performance on certain persons—is it not a foregone conclusion that large numbers of men and women (of types quite other than those for whom they were intended by the law) will make use of them for the purpose of removing from matrimonial life certain of its inconveniences? And what of the souls of these misguided people, and of the eternal damnation to which you are hurrying them? What, again, of the resultant slow destruction of society, that society of which you proclaim yourselves the enlightened defenders?

Let us hear no more of State encouragement of sterilization as a means of safeguarding society. State prevention of it is far more likely to be needed for the attainment of the end in view.

E. R.

DE VASECTOMIA.

Articulus sequens elucubratus est antequam legerim in ECCLESIASTICAL REVIEW fasciculo mense Aprilis edito, R. P. Donovan O.F.M. responsionem ad solutionem dubiorum de Vasectomia a Cl. Jules de Becker J.U.D. datam. Publici juris facta hac Ill. Franciscani responsione, articulus meus nullo novitatis amplius valore gaudet; illum edo hac sola ratione motus quia nempe generatim claritati quaestionis enodandae inservit diversitas expositionis.

Quid ergo videtur dicendum de "Responsis ad dubia proposita circa Vasectomiam"?

1. Dubium primum. "Dicendum," ait Cl. de Becker, "non *probabiliter tantum* sed *certo*, juxta principia a Theologis communissime tradita, illicitam esse, et quidem *graviter*, actionem viri subeuntis voluntarie indicatam operationem ob proposita motiva."

In *ratione* addita, duo invenimus: 1. Vasectomia constituit mutilationem gravem. 2. Mutilatio gravis in tantum permittitur in quantum est necessaria ad conservationem vitae.

Primae parti istius rationis respondet R. P. Donovan negando vasectomiam constituere mutilationem gravem, et dat argumenta quae convincentia videntur.

Notandum tamen est R. P. Donovan non negare valorem argumenti R. D. de Becker: "gravitas mutilationis non venit judicanda solo respectu conservationis proprii individui sed, insuper, sub respectu propagationis speciei, et consequenter organorum ad hoc a Creatore destinatorum." Negat solum assertum, nempe "vasectomiam impedire simpliciter propagationem speciei humanae"; unde vasectomia neque esset mutilatio stricto sensu quia, ut ait Cardinalis Toletus:[1] "Mutilatio dicitur abscissio membri vel vulnus quo membrum redditur inhabile ad actionem ponendam."

[1] *De Instructione Sacerdotum*, Cap. 32. ad. 3.

Sed etiam hoc praetermisso, dato nempe non concesso vasectomiam constituere mutilationem gravem, sequiturne ex hoc "non *probabiliter* tantum sed *certo*, juxta principia a Theologis communissime tradita, illicitam esse, et quidem graviter, actionem viri subeuntis voluntarie indicatam operationem ob proposita motiva"?

Posset forsitan aliquis respondere negando, debita cum reverentia, argumenti suppositum: "Gravis mutilatio in tantum permittitur in quantum est necessaria ad conservationem vitae".

Etenim sic in forma ponendum videtur argumentum R. D. de Becker:

"Gravis mutilatio in tantum permittitur in quantum necessaria est ad conservationem vitae.

"Atqui vasectomia, quae est mutilatio gravis, ad conservationem vitae necessaria non est.

"Ergo vasectomia non permittitur."

Facta concessione, de qua supra, circa gravitatem vasectomiae, facile conceditur Minor, quia revera vasectomia non fit ad conservationem vitae individui[2] et "conservatio vitae individui" non fuit allata tamquam motivum istius operationis.

Sed quid dicendum de Majore? Num conservatio vitae individui est solum motivum justificans mutilationem gravem? Videtur eccontra affirmandum aliud posse dari motivum quod mutilationem gravem individui justificet illamque licitam reddat, et hoc motivum esse *bonum commune*.

Etenim S. Alphonsus[3] quaerit: "An liceat pueros castrare ad vocem in eis conservandam?" Et refert duplicem sententiam. Secunda sententia affirmat licere "modo absit mortale periculum vitae et non fiat pueris invitis". Et una ex rationibus est "quia eunuchi sunt utiles bono communi ad divinas laudes in ecclesiis suavius canendas".

Prima, quam S. Alphonsus probabiliorem dicit, affirmat non licere, "quia conservatio vocis non est bonum tanti momenti ut liceat id agere quod natura reprobat".

Utraque ergo sententia unum principium admittit commune: "Licita est mutilatio gravis facta pro bono communi, dummodo istud bonum commune sit sufficientis momenti".

Applicatio istius principii, in casu castrationis puerorum, deducit ad diversas conclusiones quia prima sententia admittit tanquam insufficiens bonum commune quod exinde derivaret, dum secunda sententia illud sufficiens esse supponit. Sic enim arguitur in prima

[2] Evidenter in minore agitur de vita *individui* conservanda, non de vita communitatis: "nisi gravissima propriae valetudinis causa excusetur".

[3] Lib. III, Tr. IV, sub num. 374.

sententia: "Licita est mutilatio gravis facta pro bono communi, dummodo istud bonum commune sit sufficientis momenti."

Atqui illud bonum commune "cantare suavius laudes divinas in ecclesiis" non est sufficientis momenti.

Ergo illicita est castratio puerorum.

In secunda sententia habemus: "Licita est mutilatio gravis facta pro bono communi, dummodo" etc.

Atqui illud bonum commune "cantare suavius laudes divinas in ecclesiis" est sufficientis momenti.

Ergo licita est castratio puerorum.

Videntur ergo auctores utriusque sententiae admittere quod praeter motivum conservationis vitae propriae, aliud est motivum, nempe sufficiens bonum commune, licitam reddens mutilationem gravem et licitam, consequenter, "actionem viri subeuntis voluntarie mutilationem gravem".

Et hoc videtur consonum principio generali quo homo considerandus dicitur non solum tamquam individuum sed etiam tamquam membrum societatis, necnon alteri principio affirmanti: "In casu conflictu, bonum partis bono totius cedere tenetur".[4]

Ergo ad solvendam quaestionem "Utrum licita sit necne vasectomia et actio viri illam voluntarie subeuntis" unum solum remanet dubium: "Potestne assignari, ex parte boni communis, motivum sufficiens licitam reddens hanc operationem?"

Videtur autem respondendum affirmative. Etenim, in circumstantiis a R. P. Donovan relatis et propter rationes ab ipso expositas,[5] boni communis multum interest ut actio generationis impediatur in talibus individuis, quia ista actio in grave damnum cederet societatis. Nunc ista actio generativa duplici modo impediri potest: 1. privatione libertatis istorum hominum, includendo et custodiendo eos in domibus in quibus nullam haberent opportunitatem filios generandi; 2. vasectomia.

Primus modus non videtur practice possibilis applicatu. Ergo remanet vasectomia solus modus practicus, nunc temporis saltem, impediendi grave damnum societatis.[6]

Ergo, summatim, cum mutilatio gravis in tantum permittatur in quantum est necessaria sive "ad conservationem vitae individui", sive "ad bonum publicum magni momenti", vasectomia licita di-

[4] Cfr. omnino S. Thomam, IIa, IIae, qu. 65. a. 1.

[5] ECCLESIASTICAL REVIEW, March, 1910.

[6] Maxime notandum est vasectomiam non esse operationem tam damnosam individuo, cum nullum impedimentum matrimonii inducat. Etenim nullum est impedimentum in sententia eorum qui dicunt "vasectomiam non reddere impotentem sed solum sterilem"; neque in altera sententia dicente "vasectomiam reddere impotentem sed solum ad tempus et posse eius effectus destrui alia operatione quae dictam impotentiam tollat".

cenda videtur (etiam in hypothesi in qua ut gravis mutilatio admittitur) quia est necessaria, vel saltem maxime utilis, bono publico maximi momenti.

II. Dubium secundum sic proponebatur: "Utrum medicus praedictam operationem facere possit casu quo patiens huius effectum ignorat?"

Extendens responsionem Cl. de Becker ait: "Dicendum quod neque medicus neque auctoritas civilis ullum ius habent faciendi talem operationem homini sive volenti sive, a fortiori, ignoranti aut nolenti. De medici incompetentia res est nimis clara: quis enim dedit alteri (sive medico sive cuicumque privato homini) jus gravem perficiendi mutilationem proximo suo, dum ipse proximus, sub gravi, prohibetur ab ea admittenda?"

Ad medicum ergo quod attinet, D. de Becker denegat simpliciter medicum vasectomiam licite perficere posse, sive in homine volente sive, a fortiori, ignorante aut nolente.

Et in ratione quae de ista medici incompetentia datur, duo invenimus: 1. vasectomia est *in se* graviter illicita (dum ipse proximus, sub gravi, prohibetur ab ea, vasectomia, admittenda);

2. medicus (sive quicumque privatus homo) de se nullum jus habet gravem perficiendi mutilationem proximo suo.

Ad 1m. Respondendum est vasectomiam, uti probatum est in prima parte, in se graviter illicitam non esse, et posse dari casum (nempe propter bonum commune) in quo omnino licita sit ista mutilatio necnon actus viri illam voluntarie subeuntis.

Ad 2m. Verum est medicum (vel quemcumque hominem privatum) nullum jus habere gravem perficiendi mutilationem proximo suo, quia nullum dominium habet in membra proximi. Ergo medicus non potest auctoritative iubere vasectomiam. Attamen, dato casu in quo, aliis de rationibus, licite perficienda sit talis mutilatio, dicendus erit medicus operam suam praestare posse.

Hoc quidem de medico.

"Ad auctoritatem civilem quod attinet," adiungit D. de Becker, "ea nullum ius habet relate ad vitam et libertatem *innocentium*, et, consequenter, ea prorsus excluditur a iure mutilandi innocentem etiam sub praetextu boni communis."

Negat ergo D. de Becker auctoritatem civilem iubere posse vasectomiam, etiam sub praetextu boni communis, "quia nullum ius habet relate ad vitam et libertatem *innocentium*."

Videtur illud principium "Auctoritas civilis nullum ius habet relate ad vitam et libertatem innocentium" admittendum esse cum distinctione. Potest enim agi de *innocente stricto sensu*, nempe de homine qui ex parte sua nullum prorsus titulum praebet ad hoc ut vita vel libertate privetur.

Hoc in casu, evidens est istum innocentem non posse ab auctoritate civili *puniri* privatione vitae vel libertatis: hoc enim esset intrinsece iniustum, consequenter intrinsece malum, et nunquam licet malum facere ad hoc ut eveniat bonum.

Sed, alia ex parte, videtur omnino admittendum auctoritatem civilem optime posse (non poenaliter utique) innocentem stricto sensu, etiam invitum, libertate saltem privare si hoc necesse sit bono communi procurando. Ut unum exemplum afferam, potest v. g. auctoritas civilis innocentem stricto sensu obsidem dare, quod est illum libertate privare.

Ergo, etiam quando agitur de innocente stricto sensu, non videtur admittendum sine distinctione illud principium: "Auctoritas civilis nullum ius habet ad vitam et libertatem innocentium, etiam sub praetextu boni communis".

Sed, quidquid sit de hac quaestione, ad casum nostrum quod attinet non multum refert, quia negandum omnino videtur hominem esse sensu stricto innocentem cui iudicatur applicanda vasectomia.

Quod iste homo possit quidem dici "*theologice* innocens", transeat, quia potuit haereditate acquirere talem complexionem quae necessariam dicitur reddere vasectomiam.

Sed nonne est iste homo, vero sensu, damnosus, et quidem graviter, societati? Secundum hypothesim fundatam supra rationes allatas a R. P. Donovan, respondendum est affirmative. Si autem homo iste est graviter damnosus societati, non potest dici simpliciter innocens, sed eccontra graviter nocens bono communi dicendus est:[7] consequenter, ad hoc ut vitetur grave damnum societatis, potest auctoritas civilis in illum agere pro culpa non quidem theologica sed naturali et physica quam habet homo. Applicandum est ergo hominibus vasectomiae subiiciendis id quod dicitur de leprosis qui licite, secundum omnes auctores ni fallor, privantur libertate, etiamsi dici debeant *innocentes* eodem sensu ac homines de quibus in casu nostro.

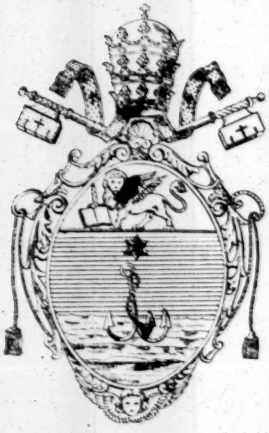
Auctoritas ergo civilis potest vasectomiam iubere homini etiam nolenti, et a fortiori homini consentienti.

Concludendo, hoc notatum volumus: Principium admittimus vasectomiam licitam esse ad damnum societatis vitandum, et auctoritatem civilem potestatem habere imponendi talem mutilationem certae categoriae individuorum. Ad applicationem autem principii quod attinet, civilis auctoritas tenetur evidenter ad sequendum regulas morales sine quibus ad maxime deplorabiles abusus conduceret id quod, recte et sapienter applicatum, in magnum bonum societatis cessurum videtur.

TH. LABOURÉ, O.M.I., D.D.

Theological Seminary, San Antonio, Texas.

[7] Aliis verbis, non *reus*, sed *nocivus* vel *nocens* dicendus est.



Analecta.

ACTA PII PP. X.

Motu Proprio

DE CONCESSIONIBUS INDULGENTIARUM A SUPREMA S. CONGREGATIONE S. OFFICII RECOGNOSCENDIS.

Cum per Apostolicas Nostras Litteras *de Romana Curia* quae incipiunt "*Sapienti Consilio*", III Kal. Jul. an. MDCCCCVIII datas, *universam rem de indulgentiis,* ideoque et curam circa rectam et prudentem earum moderationem et onus invigilandi super earumdem publicatione et impressione, *uni* Supremae Sacrae Congregationi Sancti Officii devolutam voluerimus; ad praecavendas dubitationes quascumque quae ex concessionibus hac in materia aliter quam per praefatam Sacram Congregationem forte obtentis facile oriri possent, utque omnibus plane constet de earumdem authenticitate et efficacia, Suprema Nostra Auctoritate, motu proprio atque ex certa scientia, declaramus ac decernimus:

1.° Indulgentias quascumque, sive generales sive particulares, quae non respiciant ipsas personas petentium tantum, a supradicta Suprema Sacra Congregatione Sancti Officii esse recognoscendas;

2.° Idem dicendum de facultatibus concessis quibusvis sacerdotibus cuiuscumque gradus et dignitatis benedicendi pia obiecta eisque adnectendi indulgentias et privilegia pro quocumque vel quibuscumque christifidelibus;

3.° Concessiones indulgentiarum et facultatum, de quibus supra, vim habere tantum postquam Sacra Congregatio Sancti Officii illas authentice recognoverit;

4.° Quoad praeteritas, demum, concessiones, eas efficaciam tantum habituras, si intra sex menses ab huius Nostri Decreti publicatione eidem Sacrae Congregationi exhibitae ab eaque recognitae fuerint;

5.° Idcirco impetrantes posthac huiusmodi concessiones teneri, sub poena nullitatis gratiae obtentae, exemplar earumdem dictae Supremae Sacrae Sancti Officii Congregationi exhibere, ut rite recognosci ac ratae haberi possint.

Haec edicimus, declaramus, sancimus, contrariis quibuscumque, etiam speciali et individua mentione ac derogatione dignis, non obstantibus.

Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, apud S. Petrum sub annulo Piscatoris, Die VII Apr. MCMX, Pontificatus nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO CONSISTORIALIS.

I.

De competentia concedendi Facultatem celebrandi tres Missas Nativitatis Domini in sacellis publicis et ecclesiis.

Proposito dubio "utrum post Constit. *Sapienti Consilio* spectet ad S. Congr. de disciplina Sacramentorum concedere facultatem legendi tres Missas Nativitatis Domini, noctu, in sacellis publicis et Ecclesiis, quae ad hoc privilegio apostolico indigent, cum distributione SSmae Eucharistiae; an potius hoc tribuendum sit Sacrorum Rituum Congregationi" Emi Patres sacrae Congregationi Consistoriali praepositi, re mature considerata, respondendum censuerunt: "Affirmative ad primam partem, negative ad secundam".

In audientia autem infrascripto Card. Secretario die 11 martii 1910 concessa, SSmus D. N. resolutionem ratam habuit et confirmavit.

Die 14 Martii 1910.

C. Card. DE LAI, *Secret.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

II.

COMMUTATIONIS FINIUM DIOECESUM.

Preces oblatae fuerunt huic Sacrae Congregationi Consistoriali ut pars quaedam paroeciae S. Gabrielis de Brandon a dioecesi Ioliettensi seiungeretur atque paroeciae S. Caroli de Mandeville in dioecesi Trifluvianensi adderetur.

Porro eadem Sacra Congregatio, rebus omnibus perpensis et per Emum infrascriptum Secretarium facta de his omnibus SSmo Domino relatione, de Eiusdem mandato eam territorii partem quae hisce limitibus vulgari sermone continetur: "au Nord-Est, par les limites actuelles du diocèse des Trois-Rivières; au Sud-Est, par la rivière Maskinongé; au Sud-Ouest, par le lac Maskinongé, le terrain numéro cent-trentequatre de la paroisse St-Gabriel de Brandon et la paroisse St-Damien; au Nord-Ouest, par la ligne qui sépare le Canton de Peterborough des terres du Gouvernement de la Province de Québec" et quae nunc ad paroeciam S. Gabrielis de Brandon, dioecesis Ioliettensis, pertinet, a praefatis paroecia et dioecesi avellit et paroeciae S. Caroli de Mandeville, dioecesis Trifluvianensis, in omnibus attribuit.

Die 9 Aprilis 1910.

C. Card. DE LAI, *Secretarius.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

III.

ERECTIONES DIOECESUM.

SSmus D. N. Pius PP. X, decreto Sacrae Congregationis Consistorialis, erexit:

15 Aprilis 1910.—Sedem episcopalem Toletanam in Ame-

rica, provinciae ecclesiasticae Cincinnatensis, in Statibus Foederatis Americae Septentr.

Mandavit autem idem SSmus Dominus ut hac de re Litterae Apostolicae sub plumbo ad tramitem iuris expediantur.

S. CONGREGATIO RITUUM.

I.

De quibusdam in Ordine Praedicatorum Consuetudinibus.

R. D. Emmanuel Vassallo, Magister Caeremoniarum Dioeceseos Melitensis, de consensu Rmi sui Ordinarii, Sacrorum Rituum Congregationi haec quae sequuntur dubia exposuit; scilicet:

I. An Fratres Ordinis Praedicatorum teneantur genuflectere coram Episcopo dioecesano, dum in eorum Ecclesiis assistit ad sacras functiones?

II. An decretum S. R. C. n. 3874 *Meliten.* 30 Novembris 1895, vi cuius iidem Fratres Ordinis Praedicatorum possunt in processionibus Crucifixi imaginem ad se conversam tenere, habeat locum etiam in processionibus in quibus intervenit Episcopus dioecesanus?

III. An liceat Praelatis Regularibus privilegium habentibus, uti palmatoria, quando celebrant coram Episcopo dioecesano?

IV. An cui tenentur ad processiones Litaniarum S. Marci videlicet et Rogationum, possint, processione peracta, relinquere Ecclesiam; vel debeant expectare donec celebrans preces post Litanias dicendas concludat?

Et Sacra eadem Congregatio, audita informatione Rmi P. Procuratoris Generalis Ordinis Praedicatorum, et exquisito Commissionis Liturgicae suffragio, omnibus accurato examine perpensis, quaestionibus propositis ita respondendum censuit:

Ad I. Quum in ritu Ordinis Praedicatorum ministri et clerus inferior non genuflectant ad Crucem, sed caput profunde inclinent, neque ad Episcopum dioecesanum in casu genuflectere debent.

Ad II. Affirmative.

Ad III. Affirmative, dummodo tamen Episcopus non assistat throno.

Ad IV. Negative ad primam partem; affirmative ad secundam, et consuetudinem contrariam esse eliminandam.

Atque ita rescripsit, die 9 Aprilis 1910.

Fr. S. Card. MARTINELLI, *S. R. C. Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

II.

DUBIA CIRCA SOLEMNITATEM EXTERNAM IN DOMINICAM TRANSFERENDAM.

Rmus Dnus Petrus Gonzalez y Estrada, Episcopus Sancti Christophori de Habana in Insula Cuba, a Sacrorum Rituum Congregatione sequentium dubiorum solutionem humiliter expostulavit; nimirum:

Per Decretum S. Congregationis Supremae Inquisitionis approbatum a SSmo Dno Pio Papa X., Dioecesibus Provinciae Ecclesiasticae Sancti Iacobi de Cuba concessum fuit ut, retentis quibusdam festis, alia non penitus auferantur sed transferantur, quoad externam solemnitatem, in Dominicam proximam non impeditam. Eiusmodi vero festa transferenda sunt sequentia: Epiphaniae Domini, Purificationis B. M. V., S. Ioseph Conf. Sponsi B. M. V., Annuntiationis B. M. V., S. Iacobi Apost. atque Nativitatis B. M. V. Circa translationem vero externae solemnitatis liturgice consideratae praedictorum festorum, sequentia orta sunt dubia:

I. Solemnitas externa festorum, de quibus supra, poteritne celebrari in Dominica sequenti, quando haec fuerit primae vel secundae respective classis ac festum transferendum?

II. Solemnitas externa Purificationis B. M. V. celebrari fas erit in Dominica Septuagesimae, Sexagesimae vel Quinquagesimae?

III. Solemnitates externae festorum S. Ioseph atque Annuntiationis B. M. V. poteruntne celebrari in Dominica Passionis?

IV. Solemnitas externa festi Nativitatis B. M. V. transferenda in Dominicam proximam, in qua recolitur festum SSmi

Nominis Mariae, ita celebranda erit, ut dicantur duae Missae, una de SSmo Nomine Mariae et altera de Nativitate eiusdem B. M. V.; vel potius unica est Missa celebranda maiori cum solemnitate; an melius transferenda erit praedicta solemnitas Nativitatis B. M. V. in Dominicam quartam Septembris?

V. Quid tandem faciendum, si Dominica prima post festum S. Iacobi Apostoli transferendum quoad externam solemnitatem fuerit dies festus S. Annae eiusdem ritus ac festum S. Iacobi, nempe secundae classis?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibus sedulo perpensis, ita respondendum censuit:

Ad I, II et III. Negative, sed fiat tantum commemoratio ad normam decreti num. 3754 *Declarationis Indulti pro solemnitate festorum transferenda,* 2 Decembris 1891 ad III.

Ad IV. Ob intimam connexionem festorum Nativitatis B. M. V. et SSmi Nominis Mariae, satis est ad finem indulti ut canatur unica Missa de SSmo Nomine eiusdem B. M. V.

Ad V. Celebretur Solemnitas festi S. Iacobi Apostoli utpote dignioris, cum unica Missa de eodem Sancto, ad mentem decreti n. 3754 ad V.

Atque ita rescripsit, die 29 Aprilis 1910.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYSTIEN., *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

I.

DECLARATIONES CIRCA DECRETUM "ECCLESIA CHRISTI", EDITUM DIE 7 SEPTEMBRIS 1909 "DE QUIBUSDAM POSTULANTIBUS IN RELIGIOSAS FAMILIAS NON ADMITTENDIS".

Circa Decretum *Ecclesia Christi* d. d. 7 Septembris 1909 *De quibusdam Postulantibus in Religiosas Familias non admittendis,* ab hac Sacra Congregatione Negotiis Religiosorum Sodalium praeposita, sequentium dubiorum solutio expetita fuit:

I. An postulantes ad Novitatum admissi ante publicatio-

nem decreti et in ipso comprehensi, valide ad professionem admitti queant, absque venia Apostolicae Sedis.

II. An ii, qui in aliqua Familia Religiosa primam tantum professionem emiserant ante publicationem decreti, valide admitti possint ad Alteram professionem, scilicet solemnem in Ordinibus Regularibus, et perpetuam in ceteris Institutis, si in decreto comprehensi fuerint.

III. An valide et licite ad Novitiatum admitti possint postulantes, qui a Seminariis vel a Collegiis sive ecclesiasticis sive religiosis, vel a Novitiatu dimissi quidem non fuerunt *formaliter,* sed *aequivalenter,* id est, quos Superiores induxerunt vel hortati sunt, ut sponte discederent ne dimitterentur.

IV. An recipi valeant ii, qui professionem votorum temporaneorum in aliqua Congregatione emiserunt, sed, peracto tempore, eamdem sponte non renovarunt.

Sanctissimus autem Dominus Noster Pius Papa X respondendum mandavit:

Ad I. Negative.

Ad II. Affirmative; sed Superiores sub gravi obligatione tenentur: (*a*) opportunas, secretas iuratasque informationes exquirere Superiorum Seminarii, vel Collegii, vel Instituti religiosi *a quo,* circa veras causas exitus alumnorum, de quibus agitur; (*b*) moraliter aliunde certos fieri et de bonis eorum religiosis moribus, et de solidae vocationis argumentis, et, si agatur de clericis candidatis, etiam de idoneitate litteraria. Et Superiores *a quo,* graviter onerata eorum conscientia, tenentur sincere et sub iuramento secretas huiusmodi informationes a Superioribus *ad quos* exquisitas transmittere.

Ad III. Valide quidem per se, sed omnino illicite. Et ad fraudes vel abusus e medio tollendos in re tanti momenti, Superiores nullum ex huiusmodi candidatis admittant, antequam per accuratas et secretas informationes a Moderatoribus Seminariorum, vel Collegiorum ecclesiasticorum sive religiosorum, vel religiosi Instituti, in quo novitii fuerunt, sub fide iuramenti habitas, certi omnino fuerint, candidatos, de quibus agitur, neque formaliter dimissos fuisse, neque aequivalenter. Quod si de candidatis clericis agatur, pariter constare debet de eorum idoneitate litteraria.

Ad IV. Affirmative, praehabitis tamen iuratis informationibus, ut supra, in responsione ad II et III.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Fr. J. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius.*

II.

DECLARATIO ET EXTENSIO DECRETI "QUUM MINORIS" DIE 15 IUNII 1909 EDITI.

Quum in aliquibus Congregationibus et Institutis Religiosis non habeatur professio votorum perpetuorum, sed tantum vel temporalium, vel etiam merum iuramentum perseverantiae, aut peculiares quaedam promissiones, quibus alumni, peracta probatione, Instituto vel Congregationi ligantur; et quum decretum Sacrae Congregationis de Religiosis d. d. 15 Iunii 1909, quo nonnullae praescribuntur clausulae, Rescriptis saecularizationis perpetuae vel temporaneae ac dispensationis votorum inserendae, expresse respiciat sacerdotes et clericos, in sacris constitutos, qui professionem votorum perpetuorum emiserunt; hinc dubium exortum est, utrum eisdem clausulis servandis teneantur sacerdotes et clerici in sacris constituti, qui non quidem professionem votorum perpetuorum, sed vel temporalium tantum, vel iuramentum perseverantiae, vel peculiares quasdam promissiones, ad normam suarum Constitutionum, ediderant et ab eisdem dispensationem obtineant.

Sanctissimus autem Dominus Noster Pius Papa X respondendum mandavit:

Affirmative, si Religiosi votis temporaneis, vel iuramento perseverantiae vel supradictis promissionibus per sex integros annos ligati fuerint.

Contrariis quibuscumque non obstantibus.

Fr. J. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius.*

COMMISSIO DE RE BIBLICA.

De Auctoribus et de Tempore Compositionis Psalmorum.

I. Utrum appellationes *Psalmi David, Hymni David, Liber psalmorum David, Psalterium Davidicum,* in antiquis collectionibus et in Conciliis ipsis usurpatae ad designandum Veteris Testamenti Librum CL psalmorum; sicut etiam plurium Patrum et Doctorum sententia, qui tenuerunt omnes prorsus Psalterii psalmos uni David esse adscribendos, tantam vim habeant, ut Psalterii totius unicus auctor David haberi debeat?

Resp. Negative.

II. Utrum ex concordantia textus hebraici cum graeco textu alexandrino aliisque vetustis versionibus argui iure possit, titulos psalmorum hebraico textum praefixos antiquiores esse versione sic dicta LXX virorum; ac proinde si non directe ab auctoribus ipsis psalmorum, a vetusta saltem iudaica traditione derivasse?

Resp. Affirmative.

III. Utrum praedicti psalmorum tituli, iudaicae traditionis testes, quando nulla ratio gravis est contra eorum genuinitatem, prudenter possint in dubium revocari?

Resp. Negative.

IV. Utrum, si considerentur Sacrae Scripturae haud infrequentia testimonia circa naturalem Davidis peritiam, Spiritus Sancti charismate illustratam in componendis carminibus religiosis, institutiones ab ipso conditae de cantu psalmorum liturgico, attributiones psalmorum ipsi factae tum in Veteri Testamento, tum in Novo, tum in ipsis inscriptionibus, quae psalmis ab antiquo praefixae sunt; insuper consensus Iudaeorum, Patrum et Doctorum Ecclesiae, prudenter denegari possit praecipuum Psalterii carminum Davidem esse auctorem, vel contra affirmari pauca dumtaxat eidem regio Psalti carmina esse tribuenda?

Resp. Negative ad utramque partem.

V. Utrum in specie denegari possit davidica origo eorum psalmorum, qui in Veteri vel Novo Testamento diserte sub Davidis nomine citantur, inter quos prae ceteris recensendi veniunt psalmus II *Quare fremuerunt gentes;* ps. XV *Conserva me Domine,* ps. XVII *Diligam te, Domine, fortitudo mea;* ps. XXXI *Beati quorum remissae sunt iniquitates;* ps.

LXVIII *Salvum me fac, Deus;* ps. CIX *Dixit Dominus Domino meo?*

Resp. Negative.

VI. Utrum sententia eorum admitti possit qui tenent, inter psalterii psalmos nonnullos esse sive Davidis sive aliorum auctorum, qui propter rationes liturgicas et musicales, oscitantiam amanuensium aliasve incompertas causas in plures fuerint divisi vel in unum coniuncti; itemque alios esse psalmos, uti *Miserere mei, Deus;* qui ut melius aptarentur circumstantiis historicis vel solemnitatibus populi iudaici, leviter fuerint retractati vel modificati, subtractione aut additione unius alteriusve versiculi, salva tamen totius textus sacri inspiratione?

Resp. Affirmative ad utramque partem.

VII. Utrum sententia eorum inter recentiores scriptorum, qui indiciis dumtaxat internis innixi vel minus recta sacri textus interpretatione demonstrare conati sunt non paucos esse psalmos post tempora Esdrae et Nehemiae, quinimo aevo Machabaeorum, compositos, probabiliter sustineri possit?

Resp. Negative.

VIII. Utrum ex multiplici sacrorum Librorum Novi Testamenti testimonio et unanimi Patrum consensu, fatentibus etiam iudaicae gentis scriptoribus, plures agnoscendi sint psalmi prophetici et messianici, qui futuri Liberatoris adventum, regnum, sacerdotium, passionem (mortem et resurrectionem vaticinati sunt; ac proinde reiicienda prorsus eorum sententia sit, qui indolem psalmorum propheticam ac messianicam pervertentes, eadem de Christo oracula ad futuram tantum sortem populi electi praenuntiandam coarctant?

Resp. Affirmative ad utramque partem.

Die autem 1 Maii 1910, in audientia utrique Rmo Consultori ab actis benigne concessa, Sanctissimus praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, 1 Maii 1910.

FULCRANUS VIGOUROUX, P.S.S.
LAURENTIUS JANSSENS, O.S.B.
Consultores ab actis.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

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A PLEA FOR PREPARATORY ECCLESIASTICAL SEMINARIES.

The necessity for maintaining preparatory seminaries, as natural avenues between the elementary schools and the theological seminary, is evident, and, in view of prevailing conditions, imperative. The preparatory seminary should be maintained as a separate institution, distinct from any secular college or theological seminary. The secular or mixed college cannot accomplish the work which constitutes the distinctive purpose and character of the preparatory seminary; and when the theological seminary opens its doors to the aspirant, that work should have been already accomplished. More than fifty years ago Archbishop Spalding deplored the results of a close connexion between seminary and college, or clerical and secular students, and many experiments in this country, some of them dating in every decade for a century past, sustain his judgment, and prove that the atmosphere of the mixed college embarrasses, chills, and often blights vocations to the priesthood. The distinctive purpose of the preparatory seminary is to train youths in the thorough knowledge and practice of the religious life, to cultivate true piety and to develop the spirit of self-sacrifice and zeal for the salvation of souls. This distinctive purpose must be kept in view in the arrangement of the curriculum and code of discipline, in order to give the institution its own distinctive spirit and life.

The preparatory seminary should be situated far enough away from city or town for the surroundings to be conducive to love of solitude, discipline, and study. The reasons usually assigned for locating preparatory seminaries in a city, or within its immediate environment, even at the risk of losing sight of the primary purpose of the institution, are generally based upon material considerations that in the nature of the case are merely secondary. Arguments may be drawn from many sources to prove the wisdom of selecting a solitary loca-

tion for the preparatory seminary. Saints instructing mankind in the principles and discipline of the spiritual life, constantly insist on the importance of solitude as helpful to progress in virtue. They reinforce their teaching by the examples of many great servants of God, who led solitary lives and were at the same time great benefactors of mankind, illustrious for their virtues, their learning, and their services to the Church and society. The lives of the solitaries of Egypt living in deserts to avoid the luxuries and dissipations of the world, the monks of the Middle Ages holding aloft the torch of learning and standing as solitary bulwarks against the tides of violence that threatened destruction to the Church and society, and a long list of saintly bishops and missionaries, furnish fruitful sources for such examples. The impregnable base, however, upon which they rest their teaching, is the example of Christ and the silence of the Gospels concerning His life at Nazareth. This teaching of the Saints is sanctioned by the Church, and in so far as it applies to preparatory seminaries is crystallized in the decrees of the Councils of Trent and Baltimore.

It is not safe to depart from the principles underlying the Tridentine reformatory legislation relative to ecclesiastical seminaries (Sess. 23, Chap. 18, de Reform.). Changing times may necessitate minor changes in method and discipline, but the principles assigning to the preparatory seminary as a distinct institution its proper sphere, with its own definite purpose, should be tenaciously adhered to. As the avenue between the elementary school and the theological seminary, the preparatory seminary is as important for every diocese as is a novitiate for every religious Order. It is the nursery in which the budding aspirations of youth can be best developed into earnest desires and firm resolutions. Many lay such great stress upon the attention to be given by teachers and pastor to the child in the elementary school, as to insinuate that the question of vocation should be definitely settled there. It is not minimizing the obligation of teachers, pastor, and parents, in the matter, nor undervaluing the importance of the influence they can exercise upon the child in the elementary school, to say that at that period nothing decisive as to clerical vocations can ordinarily be determined beyond such promising

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mino meo?

Resp. Negative.

VI. Utrum sententia eorum admitti possit qui tenent, inter psalterii psalmos nonnullos esse sive Davidis sive aliorum auctorum, qui propter rationes liturgicas et musicales, oscitantiam amanuensium aliasve incompertas causas in plures fuerint divisi vel in unum coniuncti; itemque alios esse psalmos, uti *Miserere mei, Deus*, qui ut melius aptarentur circumstantiis historicis vel solemnitatibus populi iudaici, leviter fuerint retractati vel modificati, subtractione aut additione unius alteriusve versiculi, salva tamen totius textus sacri inspiratione?

Resp. Affirmative ad utramque partem.

VII. Utrum sententia eorum inter recentiores scriptorum, qui indiciis dumtaxat internis innixi vel minus recta sacri textus interpretatione demonstrare conati sunt non paucos esse psalmos post tempora Esdrae et Nehemiae, quinimo aevo Machabaeorum, compositos, probabiliter sustineri possit?

Resp. Negative.

VIII. Utrum ex multiplici sacrorum Librorum Novi Testamenti testimonio et unanimi Patrum consensu, fatentibus etiam iudaicae gentis scriptoribus, plures agnoscendi sint psalmi prophetici et messianici, qui futuri Liberatoris adventum, regnum, sacerdotium, passionem (mortem et resurrectionem vaticinati sunt; ac proinde reiicienda prorsus eorum sententia sit, qui indolem psalmorum propheticam ac messianicam pervertentes, eadem de Christo oracula ad futuram tantum sortem populi electi praenuntiandam coarctant?

Resp. Affirmative ad utramque partem.

Die autem 1 Maii 1910, in audientia utrique Rmo Consultori ab actis benigne concessa, Sanctissimus praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, 1 Maii 1910.

FULCRANUS VIGOUROUX, P.S.S.
LAURENTIUS JANSSENS, O.S.B.
Consultores ab actis.

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Studies and Conferences.

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dispositions as warrant admission to the preparatory seminary. If careful attention to catechetical instructions and to simple explanations of the primary principles of the religious life be given in the elementary schools, the responsibility for the dearth of religious and clerical vocations cannot be laid at their door. It is along the way between the elementary school and the theological seminary that buds of promise are most frequently blighted or wither for want of nutrition, and—

> Many a flower is born to blush unseen
> And waste its fragrance on the desert air.

The Third Council of Baltimore leaves no room to doubt the obligation of maintaining preparatory seminaries in this country. It tolerates as a temporary necessity, but does not approve, the practice of educating aspirants to the priesthood in secular or mixed colleges; and one may look in vain for conciliar approval of "the Catholic College day-school" as a substitute for the ecclesiastical preparatory seminary. The idea of the day-school substitute is little in harmony with the teachings of Trent and Baltimore. The doors of the day-school substitute are practically closed to the poor, from among whom the Council of Trent urges that candidates be preferably selected; country boys are even more rigidly barred out, and the enforcement of such discipline as the Councils prescribe is in some respects impossible.

Whatever may have justified (if ever it was justified) the policy of leaving students during the formative period of their lives to make their way as best they could through the secular or mixed college, there is much now to indicate that it is justifiable no longer. That policy leaves the student in an atmosphere that is unfavorable to the development of zeal, self-sacrifice, and devotion to the Church, and unprotected from the worldly tendencies that sap religious, and especially clerical, vocations, and that lead to compromises which sometimes involve disloyalty to religious principles. Youths who wish to follow their inclinations to the religious life need better protection than the mixed college can afford them. The time devoted to the studies pursued in the preparatory seminary is ordinarily the formative period of youth, when inclinations are strongest to gratify idle curiosity, to follow the

crowd, to see the sights and to indulge in worldly amusements to excess, regardless of danger. That is the period when character is most easily made or marred and, therefore, ordinary prudence enjoins protection against evil influences, and careful culture of pious inclinations along with the development of every manly trait.

Religious vocations are like tender plants that must be sheltered from the chilling blasts of winter and the torrid heats of summer, and nurtured in congenial soil till they are well developed. The most effective means of fostering vocations to the priesthood is the preparatory seminary conducted as a distinct institution for that definite purpose. It furnishes the congenial soil especially prepared, in which the budding aspirations may develop into strong desires without being chilled by the commercial atmosphere and worldly raillery that have blighted the hopes of many a promising college student, and without being scorched by exposure to temptations that set youthful passions aflame. Religious Orders recognize all this, and to keep up and increase their numerical strength some of them have wisely made special provisions for securing and training boys between the ages of twelve and seventeen. In this the Orders are doing for themselves respectively just what should be done in every diocese to insure a sufficiently numerous well-trained body of secular priests to preach the Gospel to the millions of unbelievers around us. A thorough training in the spiritual life during the formative period is perhaps even more necessary for the aspirant to the secular priesthood than it is for the member of any Religious Order, and under prevailing conditions in this country the preparatory seminary is the best, if not the only effectual means of putting it within his reach. It is true that many young men have entered the theological seminary and become good priests without passing through the drill of the preparatory seminary, but it remains to be shown whether they have proved as efficient and rendered as good service to the Church as they would have done, had they received the instruction and training in the spiritual life which belong properly and peculiarly to the curriculum of the preparatory seminary. It is with them as with those who begin the course of study after attaining the age of manhood; however efficient they may prove to be,

they, and sometimes possibly their charges, suffer in consequence of the limitations incident to their lack of early training or their late beginnings.

It is not necessary, nor even important, that a school of theology be maintained in every diocese; in fact it is impracticable, if not impossible, without waste of resources, if a proper standard of studies is to be maintained in each. It is important, however, that theological schools maintain a high standard of studies, which they cannot do without students who have been properly prepared for thorough intellectual work. Whence may such students be expected to come to them? The requisites of admission to theological schools are too severe for such schools to depend upon promiscuous sources for a sufficient number of recruits to the ranks of clerical students. The preparatory seminary is therefore indispensable to enroll aspirants and to furnish an adequate number of students properly prepared to enter the theological schools.

After the experience of more than a century of heroic work of the Church in this country, the urgent necessity for giving special attention to making better provisions for nurturing and developing religious vocations, especially vocations to the priesthood, is clear and in the light of present conditions imperative. There are more than a thousand Catholics in this country to claim the services of every active priest. If the number of priests is not greatly increased, who is to bring the light of truth and break the bread of life to the sixty-five or seventy millions of non-Catholics around us? The necessity for missionaries to non-Catholics is clearly acknowledged even in the ecclesiastical provinces of Boston, New York, and Philadelphia, where Catholics number nearly thirty per cent of the population. The establishment of the Apostolic Mission House at Washington, D. C., to give a special course of training to missionaries, was universally applauded. Merely a glance, then, is sufficient to show that the dearth of priests to minister to the spiritual wants of the people of this country is evident and recognized. "The harvest is great, but the laborers are few." There is no dearth of youths, however, whose inclinations, ability, and piety give promise of a divine call to labor in the Master's Vineyard; but for very, very many of them

the safe way leading to the theological seminary is inaccessible. Open the way to them. Maintain the preparatory seminary as a distinct institution, the enrolling station, the recruiting camp in every diocese. Make it a thoroughly efficient means to enable students to lay a solid foundation for their future studies, and to habituate themselves to religious practices, and in a few years the priesthood of this country, from the humblest rank to the University School of Divinity, will be greatly strengthened both in numbers and efficiency.

The question of vocations demands close attention at every step along the way from the elementary school to the theological seminary. The necessary ability, the desire, and a pure intention, are held to be requisite qualifications of an ordinary vocation to the priesthood. Aspirants may be admitted to the preparatory seminary before the "marks of a vocation to the priesthood" are decisively manifested, if there is some evidence that they may have the requisite qualifications. "The real indication of a heavenly call to the service of God", says Cardinal Gibbons, "is found in an attraction for the priesthood with the view of procuring His glory and the salvation of souls, and in a relish for the functions and duties by which this twofold object is to be attained."

In some cases this indication is not clearly evident, while innocence of life, common sense, and uprightness of purpose, fully justify the hope that the preparatory seminary training will develop the latent germ of a true vocation. The acquisition of a thorough knowledge, not merely academic but practical, of ascetic science, and the reduction of its principles to rules of conduct, are not less important to the aspirant to the priesthood than the study of the classics and other secular branches of knowledge. Hence, as mediums of instruction and of practice, meditation, religious exercises, and the many aids to devotion, are entitled to a prime place in the curriculum and code of discipline of the preparatory seminary; and whatever tends to weaken their influence or to chill interest in them should be carefully eliminated. This is one of the grave reasons for separating aspirants to the priesthood from students who have no intention of becoming priests. The best results will be attained when the dispositions and qualifications of all the students are in harmony with the pur-

poses and aims of the seminary, and the location and surroundings are conducive to that love of discipline and retirement which facilitates the practices of the religious life. The thoughts here presented may be trite, but the importance of the subject supports their claim to attentive consideration.

EDWIN DRURY.

Verinx, Ky.

SONNETTO.

A PIO X, DETTO " IGNIS ARDENS ".

(*Original.*)

Accogli, O Pio, d'un figlio tuo la brama:—
Tu, ben predetto da quel pio Veggente,
Qual Papa fervido di " Fuoco Ardente ".
Poichè tuo zelo tutto il mondo infiamma,
Ed a riscuotersi di nuovo chiama
Le ceneri della Fede quasi spente
" Tutto in Cristo ristorar ":—si sente,
Si vede sventolare l'aureaflamma.

Nel tuo stemma la rovente stella,
Di suo calor, riscalda il freddo mondo:—
E qual Canopo, guida l' Argo novella
Il Toson d'or (la Fé smarrita) a torre
Mentre s' aggrappa alla roccia in fondo,
L'àncora triforca di Fede, Speme ed Amore.

SONNET.

TO POPE PIUS X, CALLED " BURNING FIRE ".

(*Original translation of the foregoing.*)

Accept this tribute of my heart's desire,
O Noble Pius! thou by seer of old,
In mystic prophecy, so well foretold,
From thy great zeal, as Pope of " Burning Fire ":
Thy Love and Faith the waning world inspire
With new-born life, and fan the embers cold;—
" All things restore in Christ "—thy blazon bold,
Thy oriflamme floats ever higher and higher.

On thy escutcheon gleams the ruddy star,
Like new Canopus, guiding Argo's ship,
The Golden Fleece to capture from afar—
Lost human innocence,—thus limned above,—
Beneath: fixed to the rock with hold-fast grip,
The triple anchor of Faith, Hope, and Love.

✠ M. F. H.

In the list of the Popes foreshadowed in the mystic allegorical names of the ancient prophecy attributed to St. Malachi, the Pope occupying the place now filled by Pius X is symbolized by the title of "Ignis Ardens" or "Burning Fire". His present Holiness verifies this designation by his great charity and zeal, and his amiable and loving disposition.

It has generally been attempted to show some sort of correspondence between the mystic titles given by St. Malachi, and the heraldic emblems emblazoned upon the escutcheons of the Family Arms of the respective Pontiffs. The Arms of the present Pope, whose family name was Giuseppe Sarto, show in the upper part an azure sky in which gleams a brilliant Red Star. The lower part represents the bed of the ocean in which lies fixed a triple barbed anchor or grappling-iron. I have endeavored in the Sonnet to give to this emblem a mystic or spiritual interpretation of the mythical voyage of the Ship Argo in search of the "Golden Fleece". Those who see in the romantic fables of Grecian mythology a corruption of the true meaning of the Constellations, interpret this story of the Argonauts in a Christian sense. The story is as follows: Athamas, King of Thebes, having espoused in second nuptials, Ino, daughter of Cadmus, this step-mother treated badly her step-sons, Phryxus and Helle (sons of Nephele, first wife of Athamas). These two step-sons escaped, riding through the air on the back of a ram with a golden fleece. Helle fell off, and was drowned in the Hellespont. Phryxus arrived at Colchis, where he sacrificed the ram to Jupiter, and hung up the precious fleece in the temple of Mars, where it was guarded by the fierce and poisonous serpent so that no mortal dare attempt to capture it. Finally Jason, at the head of a chosen band of Grecian heroes, set out in the Ship Argo, guided by the bright star Canopus, and bore away in triumph the long-

lost golden fleece. The following is the Christian interpretation: The Golden Fleece was the lost treasure of human innocence robbed by the malignant serpent. No mortal could redeem it but Jesus (of whose name Jason is but a corruption). The Recoverer, the Healer, the Atoner, by His death rescued it and confided it to His Church, the spiritual bark, and His chosen Apostles. This constellation of Canopus or Argo is one of the Decans of the Zodiacal Sign of Cancer the Crab, the sign which denotes the holding, possessing, or retaining, the home of heavenly rest, where the saints repose with the head of the serpent beneath their feet. It is the star-picture of the multitudinous seed of the Faith, possessing the gates of the enemy and rejoicing over him in eternal life, having overcome all trials and difficulties in accordance with the prophetic words of Isaiah (25 : 10).

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness; and sorrow and sighing shall flee away."

✠ M. F. H.

A BELGIAN HOLIDAY.

TO the busy priest, subject to the daily wear and tear of parish life, or of study or literary work, or perhaps of all three together, the annual vacation is of considerable importance. It may occupy only a comparatively small portion of one's time, but it should have its influence on the entire year and on the whole life's work, by helping to preserve the health and vigor of both mind and body.

In order that the holiday should produce these salutary effects, it should be one which takes the busy, perhaps overworked and worried, man quite out of his ordinary surroundings, far away from his usual occupations, and, if possible, into scenes, manners, and customs quite different from those which are constantly before him in the round of his daily life. To this end it is well sometimes to choose a foreign country for the theatre of the annual holiday; and granted that, I would venture to suggest Belgium for this year.

A special attraction of 1910 in particular is the Interna-

tional Exhibition at Brussels. From all reports it is of more than ordinary interest and beauty. An exhibition, alone, would not however be enough to decide one who is seeking a really good and varied vacation to go so far as Brussels, and many who have never yet visited Belgium do not know that, quite apart from the Exhibition, there is very much to be seen in that country. It is perhaps indeed the only country in which so much of varied interest can be seen in so small a space and at so moderate an expense.

If the visitor to Belgium does not want to waste money and be put to inconvenience, with a good deal of showing forth of his French (accent included), he should go provided with a small unmounted photograph of himself. Armed with this, the visitor from England can purchase for 16*s.* 5*d.* (about $4) a second-class season ticket available for five days, or better for fifteen days at £1-12-10 (about $8.00). I say second-class, because there is no advantage whatever in taking a first-class ticket. The Belgians hold the opinion that first-class is only for "Englishmen and fools", and therefore do not place any first-class compartments on the ordinary trains, and it is precisely these ordinary trains that the tourist must make use of as he goes about the country. The photograph will be attached to the season ticket, which will entitle the owner to go just where he likes and as often as he likes on all the lines of the Belgium State Railway, with the Belgian Northern and other heavy railways of the country, as far as the frontier stations in every direction. These season tickets can be taken at any station in Belgium, and on expiry the deposit of five francs demanded on issue will be refunded on return of the ticket at any station on the lines.

It matters little where one may find it convenient to start upon a tour of the country. One who made first of all a visit to the great Exhibition, would naturally take his season ticket at Brussels and then start off in any direction he thought best. The writer, happening to be in France last year, began the Belgium tour at Tournai which is only a few minutes ride from Lille, on the Lille to Brussels line.

After ordering the season ticket to commence from the following morning, the rest of the day was amply filled up by a somewhat hurried inspection of much that deserved to be

seen at leisure. The cathedral, with its various additions dating from the eleventh to the sixteenth century, is one of the oldest and most interesting in the country. There are also many other churches and public buildings at Tournai well worth a visit.

Starting by an early train on the following morning, I was able to say Mass in the splendid fifteenth-century Gothic church of St. Wandru at Mons, which is said by some to be the most beautiful church in Belgium. But there are so many ancient churches of extraordinary beauty that it is dangerous to speak in the superlative with regard to any one in particular.

At Namur—the next most important town on the route I had marked out—the cathedral, an eighteenth-century building in Renaissance style, is perhaps the least attractive of the churches I saw in Belgium as far as the structure is concerned. It is not unlike St. Paul's Cathedral in London, but on a much smaller scale. But how full of Catholic life the place is! It was a special festal Sunday accorded to the Diocese of Namur in honor of the Immaculate Conception of Our Lady. The bishop, Mgr. Heylen, who is well known for his untiring energy as President of the Committee of Eucharistic Congresses, sang Pontifical High Mass; and in the afternoon there was an outside procession in which almost the whole town seemed to take part. The Governor of the Province came to Namur on purpose to occupy his place in this glorious manifestation of devotion to Our Lady of Namur.

While treating of the churches in which Belgium is so rich, it may be well to mention that, besides the architectural beauty and antiquarian interest of most of them, a good many of them are well stocked with works of art. The naves of some, especially in Flanders, are almost picture galleries, and among these pictures are many masterpieces of Flemish art. Other works of art will be found in rich profusion in the various public buildings, galleries, and museums, throughout the country.

But perhaps a priest on holiday might grow tired of visiting beautiful churches, gazing at fine old pictures, and inspecting various other works of art; or if he did not exactly get tired of these things, he might get tired with them, and justly fear that he was not getting altogether the kind of re-

creation that would enable him to return to his usual duties and occupations with renewed vigor of mind and body. Well, if he does not know Belgium, at Namur a surprise awaits him in the form of the beauties and wonders of Nature; and that will supply the want of a lighter kind of recreation.

Let him go by train from Namur to Dinant, or, still better, let him spend two francs on going by steamboat; and then say if he is not beginning to have a really good holiday in the picturesque valley of the Meuse. Description is not the object of this paper. Suffice it to say, that if the reader has not already been down the River Meuse from Namur to Dinant, it is quite worth his while to make the excursion. He will not be disappointed.

In the case of one who is making a fifteen days' tour, a visit to the *Citadelle* at Dinant will repay the fatigue of mounting the four hundred and eight steps which lead to it, for the view is splendid and the place itself well worth seeing. The church of Dinant is deemed a fine specimen of Early Gothic. It dates from the thirteenth century.

It would be well to visit the Grotte de Montfat and some other recently discovered caves near the railway station at Dinant; but they are nothing to what is to be seen further on. About an hour's ride by train through one of the most picturesque portions of the Belgian Ardennes will bring the tourist to Rochefort, where he can take the steam tram to the entrance to the Grotte de Han. The walk of about three quarters of a mile through the wierd and ever-changing scenes of those wonderful natural caves is an experience never to be forgotten. With the exception of the electric light which has been provided, and a little arrangement of the paths in order to render them easy and safe, all is the work of nature just as it was discovered. When one has seen those wondrous caves with their hundreds of pointed and rounded rocks of various shape and color, and gazed at the dark, sluggish subterranean river, the home of the blind fish, it is easy to say with the guide-book, that the Grotte de Han is indeed "one of the most curious and grandest of all the excavations dug by nature in the bowels of the earth". The Grotte de Rochefort, more recently discovered, near the railway station, will also repay a visit.

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On the way from Liège to Louvain those who are keen on works of art should not fail to pay a visit to the little town of Léau, and see, in the church there, the famous tabernacle of Corneille de Vriendt, and the very curious sixteenth-century triptych painted on glass.

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Besides what we have pointed out, there is also a study and a recreation combined in noticing everywhere the manners and customs of the people, and even of the animals. In England, for instance, we have been taught to think it cruel to make a dog draw a cart. Visiting Belgium for the first time, one cannot fail to notice how thoroughly they seem to enjoy their work, and how happy and contented they look when lying down in their smart harness waiting for the next job.

Then again it is, or certainly ought to be, interesting, edifying and consoling to find oneself in a thoroughly Catholic place, where Catholic and Christian are convertible terms, as they were in England before the " Reformation ", but as they never have been since in any English-speaking country. The writer was at Antwerp last year on the day of the national feast. The great cathedral was crowded for the High Mass,

though it was not a church feast. The people had come to pray for a continuance of God's blessing to their country. There was a review of soldiers in the principal streets of the town, while processions of hundreds of little girls in white carrying the Papal and the national flags paraded the town under the direction of the clergy.

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If this paper should help any of the readers of the REVIEW to decide on Belgium and the Brussels Exhibition for the holidays of 1910, its object would be fulfilled.

Eastwell, England. G. W. L. HENDRICKS.

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To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. Aloysius Brucker, S.J., in his very interesting articles on Ecclesiastical Heraldry says (p. 569, May number), speaking of the Pallium as the insignia of an archbishop, that it could "with us", i. e., in the United States, be borne by the Archbishop of Baltimore "by right". Unless I am much mistaken it can be borne "by right" by all archbishops except York, which has discarded it.[1]

With regard to the arms of Pope Pius X (March number) I would like to say that when Father Brucker writes: "a blue shield holding a six-pointed star of gold"; and later on states that Pope Pius changed "the star from silver to gold, thus giving us *ignis ardens*", he is not quite correct, as on the original shield of Cardinal Sarto, before he became Pope, the star was *red* (gules), as might have been seen—and I have seen it hundreds of times—over the door of his titular church of S. Bernardo Rotunda, piazza delle Terme. Now this is rather remarkable. In the first place it is bad heraldry, viz. color on color (gules on azure), which is contrary to the received canons of heraldic science. But what is notable is this: As the star *gules*—Mars (or Canopus)—is more significative of *ignis ardens* than a star *or* (e. g., Jupiter), I think the star should be left *gules* in spite of the rules of Heraldry. Some years ago on occasion of the election of Pope Pius I wrote (in Italian) a sonnet in which I attempted to develop the heraldic and mystic meaning of the arms of Pius—the *ignis ardens*. Subsequently I made an English version of the lines, that is to say I put in an English dress the idea which I had first thought out in Italian.

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city) being in dexter, those of the bishop—either the family arms, or in case of an archbishop the pallium—in sinister. The arms of St. John's, N. F. (sinister—pallium; dexter—arms of the city) is a case in illustration.

While Patriarch of Venice, therefore, Archbishop Sarto had a perfect right to marshal the arms of the city (the lion of St. Mark) on his shield, and as that arms did not lend itself easily to being impaled, he was justified in putting it in chief. But when he became Pope, he exchanged his diocese of Venice not merely for Rome but for the whole world—*Urbs et Orbis.* Hence the arms of the particular diocese of Venice were no longer representative of his position. I mentioned this fact at one time to the "Rouge Dragon" at the College of Heralds office in London, Mr. Everard Green, a convert. He laughed and admitted that technically I was right, and added that, as the rules of heraldry are not infallible decrees, the Pope may err in them or in other words may do as he likes, and be right in doing so.

A word about the blazoning of the arms given at page 488 of the April number. I should say: "*or,* a pine tree proper on a mount (not terrace) *vert* debruised by a fesse *gules,* charged with three mullets of the field."

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THE VESTMENTS REFORM AND THE EUCHARISTIC CONGRESS.

In the May number of the REVIEW the hope was expressed that the subject of ecclesiastical vestments might be discussed at the Eucharistic Congress in Montreal, so that it would be taken up by the clergy and carried out with the aid of our Tabernacle Societies and Altar Guilds, in which woman's finer taste is apt to be a practical help. We do not know what the Committee has done in the matter or proposes to do; but we are informed that Madame Stummel will not deliver her conferences on ecclesiastical vestments at the Eucharistic Congress. The Bishop of Namur, who is the president of the Congress, has, we understand, suggested that the lectures in this department should be addressed to the lay meetings. Naturally this would lessen the good results to be

expected from the conferences, since the clergy are neces-
thoughts here presented [illegible]
the subject supports their claim to attentive consideration.

EDWIN DRURY.

Nerinx, Ky.

SONNETTO.

A PIO X, DETTO " IGNIS ARDENS ".

(*Original.*)

Accogli, O Pio, d'un figlio tuo la brama:—
Tu, ben predetto da quel pio Veggente,
Qual Papa fervido di " Fuoco Ardente ".
Poichè tuo zelo tutto il mondo infiamma,
Ed a riscuotersi di nuovo chiama
Le ceneri della Fede quasi spente
" Tutto in Cristo ristorar ":—si sente,
Si vede sventolare l'aureaflamma.

Nel tuo stemma la rovente stella,
Di suo calor, riscalda il freddo mondo:—
E qual Canopo, guida l' Argo novella
Il Toson d'or (la Fé smarrita) a torre
Mentre s' aggrappa alla roccia in fondo,
L'àncora triforca di Fede, Speme ed Amore.

SONNET.

TO POPE PIUS X, CALLED " BURNING FIRE ".

(*Original translation of the foregoing.*)

Accept this tribute of my heart's desire,
O Noble Pius! thou by seer of old,
In mystic prophecy, so well foretold,
From thy great zeal, as Pope of " Burning Fire ":
Thy Love and Faith the waning world inspire
With new-born life, and fan the embers cold;—
" All things restore in Christ "—thy blazon bold,
Thy oriflamme floats ever higher and higher.

cials named of the place where the proposed marriage cere-

Beneath: fixed to the rock with hold-fast grip,
The triple anchor of Faith, Hope, and Love.

✠ M. F. H.

In the list of the Popes foreshadowed in the mystic allegorical names of the ancient prophecy attributed to St. Malachi, the Pope occupying the place now filled by Pius X is symbolized by the title of "Ignis Ardens" or "Burning Fire". His present Holiness verifies this designation by his great charity and zeal, and his amiable and loving disposition.

It has generally been attempted to show some sort of correspondence between the mystic titles given by St. Malachi and the heraldic emblems emblazoned upon the escutcheons of the Family Arms of the respective Pontiffs. The Arms of the present Pope, whose family name was Giuseppe Sarto show in the upper part an azure sky in which gleams a brilliant Red Star. The lower part represents the bed of the ocean in which lies fixed a triple barbed anchor or grappling-iron. I have endeavored in the Sonnet to give to this emblem a mystic or spiritual interpretation of the mythical voyage of the Ship Argo in search of the "Golden Fleece". Those who see in the romantic fables of Grecian mythology a corruption of the true meaning of the Constellations, interpret this story of the Argonauts in a Christian sense. The story is as follows: Athamas, King of Thebes, having espoused in second nuptials, Ino, daughter of Cadmus, this step-mother treated badly her step-sons, Phryxus and Helle (sons of Nephele, first wife of Athamas). These two step-sons escaped, riding through the air on the back of a ram with a golden fleece. Helle fell off, and was drowned in the Hellespont. Phryxus arrived at Colchis, where he sacrificed the ram to Jupiter, and hung up the precious fleece in the temple of Mars, where it was guarded by the fierce and poisonous serpent so that no mortal dare attempt to capture it. Finally Jason, at the head of a chosen band of Grecian heroes, set out in the Ship Argo, guided by the bright star Canopus, and bore away in triumph the long-

lost golden fleece. The following is the Christian interpretation: The Golden Fleece was the lost treasure of human innocence robbed by the malignant serpent. No mortal could redeem it but Jesus (of whose name Jason is but a corruption). The Recoverer, the Healer, the Atoner, by His death rescued it and confided it to His Church, the spiritual bark, and His chosen Apostles. This constellation of Canopus or Argo is one of the Decans of the Zodiacal Sign of Cancer the Crab, the sign which denotes the holding, possessing, or retaining, the home of heavenly rest, where the saints repose with the head of the serpent beneath their feet. It is the star-picture of the multitudinous seed of the Faith, possessing the gates of the enemy and rejoicing over him in eternal life, having overcome all trials and difficulties in accordance with the prophetic words of Isaiah (25 : 10).

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness; and sorrow and sighing shall flee away."

✠ M. F. H.

A BELGIAN HOLIDAY.

TO the busy priest, subject to the daily wear and tear of parish life, or of study or literary work, or perhaps of all three together, the annual vacation is of considerable importance. It may occupy only a comparatively small portion of one's time, but it should have its influence on the entire year and on the whole life's work, by helping to preserve the health and vigor of both mind and body.

In order that the holiday should produce these salutary effects, it should be one which takes the busy, perhaps overworked and worried, man quite out of his ordinary surroundings, far away from his usual occupations, and, if possible, into scenes, manners, and customs quite different from those which are constantly before him in the round of his daily life. To this end it is well sometimes to choose a foreign country for the theatre of the annual holiday; and granted that, I would venture to suggest Belgium for this year.

A special attraction of 1910 in particular is the Interna-

tional Exhibition at Brussels. From all reports it is of more than ordinary interest and beauty. An exhibition, alone, would not however be enough to decide one who is seeking a really good and varied vacation to go so far as Brussels, and many who have never yet visited Belgium do not know that, quite apart from the Exhibition, there is very much to be seen in that country. It is perhaps indeed the only country in which so much of varied interest can be seen in so small a space and at so moderate an expense.

If the visitor to Belgium does not want to waste money and be put to inconvenience, with a good deal of showing forth of his French (accent included), he should go provided with a small unmounted photograph of himself. Armed with this, the visitor from England can purchase for 16*s.* 5*d.* (about $4) a second-class season ticket available for five days, or better for fifteen days at £1-12-10 (about $8.00). I say second-class, because there is no advantage whatever in taking a first-class ticket. The Belgians hold the opinion that first-class is only for "Englishmen and fools", and therefore do not place any first-class compartments on the ordinary trains, and it is precisely these ordinary trains that the tourist must make use of as he goes about the country. The photograph will be attached to the season ticket, which will entitle the owner to go just where he likes and as often as he likes on all the lines of the Belgium State Railway, with the Belgian Northern and other heavy railways of the country, as far as the frontier stations in every direction. These season tickets can be taken at any station in Belgium, and on expiry the deposit of five francs demanded on issue will be refunded on return of the ticket at any station on the lines.

It matters little where one may find it convenient to start upon a tour of the country. One who made first of all a visit to the great Exhibition, would naturally take his season ticket at Brussels and then start off in any direction he thought best. The writer, happening to be in France last year, began the Belgium tour at Tournai which is only a few minutes ride from Lille, on the Lille to Brussels line.

After ordering the season ticket to commence from the following morning, the rest of the day was amply filled up by a somewhat hurried inspection of much that deserved to be

seen at leisure. The cathedral, with its various additions dating from the eleventh to the sixteenth century, is one of the oldest and most interesting in the country. There are also many other churches and public buildings at Tournai well worth a visit.

Starting by an early train on the following morning, I was able to say Mass in the splendid fifteenth-century Gothic church of St. Wandru at Mons, which is said by some to be the most beautiful church in Belgium. But there are so many ancient churches of extraordinary beauty that it is dangerous to speak in the superlative with regard to any one in particular.

At Namur—the next most important town on the route I had marked out—the cathedral, an eighteenth-century building in Renaissance style, is perhaps the least attractive of the churches I saw in Belgium as far as the structure is concerned. It is not unlike St. Paul's Cathedral in London, but on a much smaller scale. But how full of Catholic life the place is! It was a special festal Sunday accorded to the Diocese of Namur in honor of the Immaculate Conception of Our Lady. The bishop, Mgr. Heylen, who is well known for his untiring energy as President of the Committee of Eucharistic Congresses, sang Pontifical High Mass; and in the afternoon there was an outside procession in which almost the whole town seemed to take part. The Governor of the Province came to Namur on purpose to occupy his place in this glorious manifestation of devotion to Our Lady of Namur.

While treating of the churches in which Belgium is so rich, it may be well to mention that, besides the architectural beauty and antiquarian interest of most of them, a good many of them are well stocked with works of art. The naves of some, especially in Flanders, are almost picture galleries, and among these pictures are many masterpieces of Flemish art. Other works of art will be found in rich profusion in the various public buildings, galleries, and museums, throughout the country.

But perhaps a priest on holiday might grow tired of visiting beautiful churches, gazing at fine old pictures, and inspecting various other works of art; or if he did not exactly get tired of these things, he might get tired with them, and justly fear that he was not getting altogether the kind of re-

creation that would enable him to return to his usual duties and occupations with renewed vigor of mind and body. Well, if he does not know Belgium, at Namur a surprise awaits him in the form of the beauties and wonders of Nature; and that will supply the want of a lighter kind of recreation.

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THE VESTMENTS REFORM AND THE EUCHARISTIC CONGRESS.

In the May number of the REVIEW the hope was expressed that the subject of ecclesiastical vestments might be discussed at the Eucharistic Congress in Montreal, so that it would be taken up by the clergy and carried out with the aid of our Tabernacle Societies and Altar Guilds, in which woman's finer taste is apt to be a practical help. We do not know what the Committee has done in the matter or proposes to do; but we are informed that Madame Stummel will not deliver her conferences on ecclesiastical vestments at the Eucharistic Congress. The Bishop of Namur, who is the president of the Congress, has, we understand, suggested that the lectures in this department should be addressed to the lay meetings. Naturally this would lessen the good results to be

expected from the conferences, since the clergy are necessarily the chief factors in the restoration of correct paramentics. There would be no purpose in making propaganda for such a cause chiefly among the laity, who can coöperate only in a secondary way with the movement and then only when they have the understanding and the interest required for its advancement. The impulse must come from the clergy, especially the hierarchy. On the other hand, the art of making vestments as well as the special studies which lead to the proper appreciation of it must be conducted by an artist familiar with the technical details of the materials, esthetic forms, and ecclesiastical traditions of vestments. Whilst we have undoubtedly among the clergy many exponents of ecclesiastical art, the special combination of technical knowledge dealing with the material in a practical way is rarely found so well represented as they are in the case of Madame Stummel. Her writings, her experience, and the opportunities afforded her by her association with the leading ecclesiastical art centres in Germany, all combine to make her an exceptional exponent of what is liturgically correct in paramentics. She has, moreover, a splendid collection of material which lends itself as an object-lesson in illustration of her conferences. Hence a goodly number of the bishops in Germany have not hesitated to invite her to speak before their clergy and even in their theological seminaries.

RECENT CHANGES IN THE MARRIAGE LAWS OF THE UNITED STATES.

The following changes have been made in the Marriage Laws of the State of New Jersey:

"From and after the first day of July, 1910, it shall be necessary for persons intending to be married within this State to first obtain a marriage license and deliver the same to the clergyman, magistrate or person who is to officiate."

This license must be obtained from the registrar of vital statistics, clerk or assessor of taxes of the place wherein the female partly resides, or, if she is a non-resident, wherein the male resides. If both are non-residents, then from the offi-

cials named of the place where the proposed marriage ceremony is to take place.

"Provided, no license to marry shall be issued when either of the contracting parties, at the time of making the application, is under the influence of intoxicating liquor or a narcotic drug, or is an imbecile, epileptic, or of unsound mind, nor shall any such license be issued to any person who is or has been an inmate of any insane asylum or institution for indigent persons, unless it satisfactorily appears that such person has been discharged from such asylum or institution."

Unless the parent or guardian of any minor applicant for a marriage license is of unsound mind, their consent, under hand and seal, in the presence of two reputable witnesses, must be certified to the clerk.

Any clergyman who shall perform any marriage ceremony between parties without the presentation of a license is guilty of a misdemeanor and liable to imprisonment not exceeding six months, or a fine not exceeding $500, or both.

"Any person or persons authorized to solemnize marriages are also empowered to administer oaths or affirmations to the parties applying to be married, and to require them, or either of them, to make true answers to any inquiries he or they may make of them, or either of them, in order to ascertain whether in his or their judgment any legal impediment to the proposed marriage exists; and any person wilfully making false answer to any of such inquiries shall be deemed guilty of perjury, and upon conviction be subject to the penalty imposed therefor by the laws of this State; provided such answer or answers be reduced in writing and signed by the party making the same and attached to the marriage certificate."

Any common law, or other marriage otherwise lawful, is not invalid under this law by reason of failure to take out a license.

The solemnizing clergyman must forward to the officer issuing the license within five days after the solemnization of the marriage, the marriage license together with the certificate of marriage, under a penalty not exceeding $50. Such returns are forwarded to the State Bureau of Vital Statistics at Trenton.

PICTURES OF THE RESURRECTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The illustrations accompanying the article "The Three Days" in the April number of the REVIEW, although appearing then for the first time, were made years ago. I sent the artist Tissot's *Life of Christ* (Vol. IV) as a guide for the costumes, landscape, etc., but when one deals with an artist by letter, and when one cannot see him in the course of his work, some little details may not be just what one would wish.

1. Archbishop Howley, who has honored me by noticing the article, rightly criticized the crosses. The only reason they are in the picture is to show the nearness of Calvary to the Holy Sepulchre. Since they make the two sites appear distant instead of near, they are failures. Calvary should appear at most as a mound, not as a mount, and the crosses should be on the right instead of on the left. It would have been better to have left the crosses out altogether.

2. The Holy Sepulchre appears as a double cave. I was doubtful whether I should represent it as a single or as a double cave. The chief object I had in view, was to represent Jesus leaving a closed tomb, not coming out of an open tomb. I did not pay much attention to some of the details. If I were making the picture now, I would represent the Holy Sepulchre as a single cave.

3. I told the artist not to represent the great stone as cheese-shaped or millstone, as Tissot does, but as a great boulder, or rough mass of stone. He carried out my directions, but did not make it rough enough.

Good reasons can be given for the single cave, and for the great big rough stone.

4. The picture showing the priests examining the tomb, to make sure that the Body of Jesus was there, and that there was no secret opening through which the disciples might enter and steal it, is only one picture of the series, and an unimportant one, leading up to the chief one, Jesus leaving the closed tomb. How likely or unlikely it was that the priests and Pharisees examined the tomb, those who know more than I do about the subject will have to decide. Dr. Aiken has given good reasons to prove that they did not enter the tomb. If I were asked to give some reasons for the other side, all that I can think of now are the following:

(a) The priests and Pharisees must have considered it an act of virtue to incur ceremonial defilement in such a cause; they wanted to make sure that His disciples would not get His Body, and then say that He was risen (Mt. 27:64).

(b) They touched the tomb outside in affixing the seals (Mt. 27:66). They would not be any more defiled by entering.

(c) The Jews had very little scruple about coming in contact with tombs, at least in our Saviour's time. They came in contact with them every spring when they whitewashed them (Mt. 23:27). A friend of mine commenting on this fact said: "Did the Jews defile themselves? Did they touch the tombs (in whitening them) in order to prevent others from touching them? Nonsense! Anyone could tell a tomb from the look of it. They whitened them, to make the city appear clean and beautiful, before the multitudes came to celebrate the Pasch."

(d) The enemies of Jesus always looking for excuses to find fault with Him, had nothing to say when He touched the bier of the widow's dead son, or the hand of Jairus's daughter, or brought His disciples into the house of the dead. When He ordered the tomb of Lazarus opened, no one thought of any legal defilement, but only of the stench (Jn. 11:39).

(e) Tobias brought numbers of dead bodies into his house (Tob. 2); but none of the Jews ever accused him of breaking the Jewish law.

(f) "A curious relaxation of the law of uncleanness is that those who are unclean by contact with a dead body may yet eat the passover." [1] It was at the passover time that Jesus was buried.

J. F. SHEAHAN.

Poughkeepsie, N. Y.

[1] Hastings, *D. B.*, p. 832, 1, 15; Numb. 9:6-12.

Criticisms and Notes.

THE WAYFARER'S VISION. By the Rev. Thomas J. Gerrard, author of "The Cords of Adam." St. Louis, Mo.: B. Herder; London: Sands and Co. 1909. Pp. 284.

Father Gerrard, in these essays, pleads for a broader outlook upon the scholasticism of St. Thomas than the one tradition has advertized as the approved avenue by tramping through it for centuries. He points out that when we come to the end of our road upon the old path on which we beat down rationalism, we find that rationalism was not what needed to be beaten down; but that pragmatism is the jungle-growth that hedges in our desired place of rest. Now there are those who, seeing the error, would have us abandon St. Thomas and scholasticism for some untried method of thought, called Modernism. Not so Fr. Gerrard. He pleads for a retention of St. Thomas as guide; but he would have us pay attention to certain of the Angelic Schoolman's directions which it has been natural enough for us to lose sight of in our wanderings amid the maze of modern speculation. A thick growth of humanist theories has sprung up with alarming quickness, and the sounds of Edouard Leroy and Professor James, which echo through the jungle, bid us take up the clearing process with new weapons, instruments which have a double edge, whereby the will is brought into action in a way heretofore overlooked by the dialecticians. Whilst Newman has done pioneer work in this direction, he cannot be said to have formulated a complete philosophy to counteract all the phases of the pragmatist evil. That philosophy is to be found in St. Thomas; but it needs all-sided adaptation.

In this sense Father Gerrard takes up the thought and problem of our vision of God; for he rightly holds it to be a mystery that implies a revelation, which is accounted for in St. Thomas's doctrine of the analogy of proportion. "The process of our growth in that vision—the process of development of Christian doctrine—is a moral, and therefore a logical, though not merely a logical, process." St. Thomas explains it to us in its fulness, whilst Cardinal Newman shows it to us in operation. Both have furnished us with a "Grammar of Assent". It is upon the various phases of this theme of the vision of God that Father Gerrard turns his searchlight, pointing out accidental beauties of doctrine and devotion which arise out of the economy of God's revelation of Himself to

us, and suggesting or marking out with new emphasis ways in which we attain to knowledge of Him, even through the shadows of personal weaknesses, in whose light the mind is shown truth, the heart is warmed to fervor of action, and the image of God grows into the beauty which is the ultimate aim of its creation.

There is in Father Gerrard's presentation of his theme something that stimulates to further study by the air of desultory selection and combination of logical thought with paradox of suggested thought. This is probably the chief merit of the volume as a book, since one may otherwise read the chapters as separated and distinct essays and get the author's viewpoint of eternal things.

STUDIEN ZU HILARIUS VON POITIERS. Die sogenannten "Fragmenta Historica" und der sogenannte "Liber I ad Constantium Imperatorem" nach ihrer Ueberlieferung, inhaltlichen Bedeutung und Entstehung. Von Alfred Leonhard Feder, S. J. (Mit zwei Tafeln.) Wien, 1910. In Kommission bei Alfred Hoelder.

"The essay is to be considered as an introduction to the new edition of the *Fragmenta Historica* which will appear in the Vienna Edition of the Latin Fathers. The text will depart considerably from the accepted reading, and hence it has been thought necessary to devote a separate volume to a discussion of these variations. These text-changes have been adopted after an examination of the manuscripts and allied historical documents of value which have but recently been placed at the disposal of the student of history. They are founded on a correct conception of the character and origin of the *Collectanea*, and have been made in accordance with the modern canons of textual criticism." The author, who thus introduces his volume, rejects the title "Fragmenta Historica" as uncritical and misleading, and in its place suggests "Collectanea Antiariana Parisina, quae vulgo dicuntur Fragmenta Historica S. Hilarii Pictaviensis." He makes a critical examination of the MSS. themselves and reviews the history of the fragments contained in the *Collectanea* or found elsewhere. Proof is adduced to show that the MSS. of the fifteenth and sixteenth centuries upon which the present edition is based, are copies of a Parisian Codex still in existence. Hence it is now possible to collate a number of *Fragmenta* contained in the published *Collectanea*, with MSS. that were unknown to earlier editors. This is likewise the principal scope of the second part of the work, in which the author outlines the historical background of the *Collectanea* and proceeds to a more detailed criticism of the *Fragmenta*.

In the third part the author points out that with regard to the origin of the *Collectanea*, two main conclusions may be held as certain: 1. All the documents contained in the *Collectanea* are genuine; 2. very many of these documents and collated texts are taken from the historico-polemical works of Hilary of Poitiers which date from the year 356 and the winter of 359-360. It is also extremely probable that the other *Fragmenta* are taken from these same works, and from a third work of the year 367. The title of these seems to have been, "Opus historicum adversus Valentem et Ursacium" (Lib. I, II, III). The *Collectanea* appear to be excerpts, compiled anonymously toward the end of the fourth century, to represent historically the disturbances arising from the Arian heresy. They are free from Luciferian tendencies.

The last part of the essay treats of the history of the text, the contents, and the origin of the so-called "Liber I ad Constantium", which consists of a fragmentary letter "Benignifica" (Letter of the Synod of Sardica to Constantius, 343) and a collated text. A. Wilmart has lately shown that both are certainly taken from the historico-polemical work of Hilary referred to above. Hence the "Liber" loses its character as an independent work, and since the *Collectanea* represent all that is left of this work of Hilary, it will there find its place in this new edition.

After a recapitulation of the results arrived at, the writings of Hilary are arranged in chronological order, the difficult question of the lacunæ is discussed, and an attempt is made to reconstruct the original outline of the whole work.

The essay throughout gives proof of the author's spirit of research, great learning, and full knowledge both of original sources and the allied literature. As Father Feder holds to the authenticity of the four disputed letters of Pope Liberius, the work will be of especial interest to students of ecclesiastical history.

F. H. B.

CONFLICT AND TRIUMPH. A Drama in Three Acts. By Elizabeth Gagnieur (Alba). Montreal: Canadian Messenger Press. 1908. Pp. 339.

The lofty conception which finds its illustration in this poem takes its chief motive from the fundamental antagonism existing between the world or the kingdom of Satan, and the Church or the kingdom of Christ. It is a sort of *divina commedia* in which the principal characters are allegorically represented, yet so that the functions of the elements which act in the world of spirit and

matter are distinctly recognized. The leading characters of the drama are: the Church personified, as the guardian of the tent in which "the Veiled King" is hidden until He manifests Himself as the Judge of mankind at the end, when the triumph of faith becomes manifest; next, and as opposed to the Church, stands the World, the agent of Lucifer, with its chorus of spirits representing Impenitence, Infidelity, Apostacy, and Idolatry; Imperial Rome is the figure of worldy ambition and the pride of life; Judah, the messenger of faith, points the way to the Church of Christ, yet herself only reaches the foot of the Cross on the eve of the final triumph. An intermediate character is "Reason" in its various attitudes of humanitarian thought, philosophy, natural theology, now the antagonist of Faith, and again its handmaid and sister. Next to Faith comes the Church with her attendants, Hope, Devotion, Peace, Love, Zeal, Mercy, and radiant Grace, whose light is reflected upon all the virtues. "Retribution" is a unique character, at first dormant or awakening only in fitful moments amid the striving of worldly powers, but coming forward to assert herself in the full light of the final judgment when the King appears in His glory unveiled.

The entire action is deftly interwoven with Scriptural prophecies and warnings, and presents a series of images and reflections of a high spiritual order. It is difficult to say how far such a work would lend itself to dramatic presentation on the stage; for while the imagery lies wholly within the familiar cycle of Catholic thought and experience, the expression approaches that loftier form of dramatic utterance which is found in certain "mystery plays," and which appeals chiefly to an audience religious-minded and spiritually refined. As a piece of meditative literary art the work has a distinct value.

LE MODERNISME SOCIOLOGIQUE. Par l'Abbe Fontaine. Paris: Lethielleux. 1910. Pp. lix-515.

LE SENS COMMUN, LA PHILOSOPHIE DE L'ETRE ET LES FORMULES DOGMATIQUES. Par Fr. R. Garrigou-Lagrange. Paris: Beauchesne & Cie. 1910. Pp. xxx-311.

PRAGMATISME, MODERNISME, PROTESTANTISME. Par Albert Leclerc. Paris: Bloud & Cie. 1910. Pp. 296.

Whoever would discern and fully estimate the movements of thought affecting the present generation must have his eye fixed on

France. There he sees not only the actual battle between infidelity and faith, but also all the leading forms of false philosophy marshaled and directed against intellectual truth. A few years ago one looked to Germany for the complete development of theories. Any novel speculation that sprang up in England, France, or elsewhere soon made its way beyond the Rhine, where it was thrashed, winnowed, ground down, and milled in the Teutonic grists, packed in ample sacks and shipped steadily to the foreign markets. Just now it is the other way about. The German brain is sending its theories across the frontiers where its Gallic neighbors are working them over preparatory for commerce—careful, however, to retain the larger portion for home consumption. Not, indeed, that France is dependent on importation to meet her domestic orders for intellectual novelties. She herself grows a crop more than ample to supply a world demand. But her hunger is insatiable and she grasps eagerly at every apparent response to her craving. Not content with importing and exploiting Spinoza's materialistic and Hegel's idealistic monism, together with Kant's intellectual scepticism, she fondly cherishes Comte's positivism, invents diverse varieties of pragmatism and immanentism, and, blending with them a nondescript product of psychical evolutionism, presents to the world a pseudo-philosophy one of whose claims for consideration is that the beholder must stand on his head to see it.

Fortunately, in the midst of this widespread confusion of French thought there are not wanting vigorous and brave champions of truth and sanity. Amongst the more recent accessions to the goodly number may be mentioned the writers whose recent works are listed above.

The Abbé Fontaine will probably be already known to the reader as the author of several volumes on the "infiltrations" of Protestantism and Kantism into French (Catholic) speculation. His book *La Théologie du Nouveau-Testament et l'Evolution des Dogmes* has been previously noted in the REVIEW. The work at hand —*Sociological Modernism*—deals in the first place with the de-Christianization and social dissolution now progressing in France, and in the second place with the hopes and means of social regeneration. The causes of the de-Christianization are traced to the theories of "laic" morals, scientific naturalism, pseudo-democratic programs, and the divorce of State and religion. The recent sociology based on a materialistic evolutionism, the materialistic psychology and jurisprudence promulgated from the universities, and the propaganda of collectivism are described as the causes of the advancing social disorganization. The essential conditions of social regeneration are shown to be indicated by the Encyclical *Pascendi Domi-*

nici gregis and summed up under the term "integral Christianity" —Catholicism entire, as embracing not only a system of supernatural truths and laws but as annexing also the bordering sciences and the philosophy of life; and as it realizes and vivifies the ideal of true democracy. To secure the practical application of these remedies to the social disorders M. Fontaine pleads most earnestly for a more thorough equipment and organization of the clergy in view of social and political work, and also for an all-embracing Catholic federation. The character and program of such a federation he outlines in detail. Such is the plan of the book. For its development we must refer the reader to the author's own treatment, promising that he will be rewarded with a luminous exposition of the present phases of French ideals, good and bad, and the practical realization now progressing.

M. Fontaine, as is well known, is thought by not a few even Catholic critics, not to say Modernists, to be ultra-conservative, if not reactionary. This charge does not seem to be justified by his positive doctrines or opinions, for these are objectively sanely progressive—tenacious of the old but welcoming the new truth. On the other hand, he perhaps lays himself open to criticism by his brusque manner of handling his opponents. He inclines indeed more to the *fortiter* than to the *suaviter*. There is not a little of our own vigorous Brownson in his books. Robust thought and speech and deed, however, are always needed somewhere, and nowhere more so than just now in France. The Abbé Fontaine knows his times and his people, their faults and their possibilities of betterment. In his books he spares not the one whilst he strives to quicken the other.

The second work introduced above—*Common Sense, the Philosophy of Being and the Dogmatic Formulæ*—is made up principally of a series of essays which the author contributed to the *Revue Thomiste* during 1908, controverting the Modernistic interpretation of the formulæ of faith. According to this latter interpretation the said formulæ while, as all admit, couched in the language of "common sense", have only a "practical" value, since "common sense" itself has no other value. The controversy therefore turns on the meaning of "common sense"—what are its objects, its limits and specific value. The first part of the work at hand deals with this problem, the author establishing that the pragmatic theory of common sense is simply a revival of medieval nominalism decked out in the novel terminology of the philosophy of Bergson. On the other hand, Père Lagrange demonstrates the "*classical* or *conceptualist-realist* theory" which holds common sense to be a *rudimentary philosophy of being* as opposed to the philosophy of *phenomena* and of

becoming (*devenir*)—a theory which places common sense in immediate touch with the formal object of the intellect and with the primary principle of identity. Dogmas of faith expressed in common-sense terms are then shown to be philosophical formulæ inasmuch as philosophical analysis (ontology) renders their terms more precise and systematic. The author develops this thought at length by an analysis—ontological, psychological, and moral—of the term "person", in the mystery of the Hypostatic Union. This philosophical precising and defining of dogmatic propositions does not subject the truths of faith to any human system of philosophy. On the contrary, faith thereby draws reason into her service, and philosophy takes her proper place as the *ancilla fidei*. The student will find these and allied topics developed with great penetration and abundant illustration by Père Lagrange. The book is one which the student both of theology and of philosophy, indeed all who take an intelligent interest in religious truth, will profit by reading. Besides the foregoing topics the volume contains a very thorough study of the criticisms directed by the Modernists against the Thomistic arguments for the existence of God.

Concerning the third book given above a few words must here suffice. The author, a professor at the University of Berne, has endeavored to explain the rise and progress of Pragmatism and Modernism, and the relations of the latter to Protestantism. The mistrust of intellect, which is one of the essentials of Pragmatism and Modernism, he finds to have several secondary causes, amongst which he singles out (1) the recent progress of physiological-psychology, with its declarations of the non-rational and subconscious elements in knowledge; (2) the recent development of sociology, with its insistence on "inter-psychical" influences inaccessible to human reason; (3) the new orientations of the physical sciences toward the relativism, anthropomorphism, and symbolical character of intellectual knowledge. But the true reason of Pragmatism, the principal cause of the vertigo which carries so many minds to seek for light in a lower or a higher source than the intellect and its dogmatic argumentations is philosophical and religious doubt. The intellectual endeavor to de-intellectualize the intellect—the essential characteristic of Pragmatism on its negative side—can spring only from a distrust of reason, that is from scepticism, philosophical and religious. M. Leclèrc establishes this thesis very successfully. He then proceeds to estimate the contributions to Pragmatism from the English and Americans, also from Kant, and the French philosophers, Guyau, Secretan, Ravaisson, Renouvier, and especially Bergson, whose vertiginous speculations are at present attracting so much attention.

Among the prominent "imitators" of Modernism, he discusses particularly M. Ollé-Laprune and Cardinal Dechamps in France and Cardinal Newman in England. It may surprise many and certainly will pain those who revere the name of Newman to find him classed as one of the founders of Modernism. The controversy on this subject was supposed to have been definitely settled a few years ago by those who vindicated the illustrious Cardinal from this aspersion. M. Leclèrc, however, claims to treat the matter impersonally and objectively and asserts that Newman's "immanentistic pragmatism is evident; he surpasses Ollé-Laprune and Dechamps in his depreciation of poor reason, miserable logic, which can, in his [Newman's] opinion do little more than spin out spider-threads of ideas —processes of barren abstractions, etc." Much more in the line of disparagement of human reason does M. Leclèrc find in the *Grammar of Assent*. "Relativism and individualism are at the heart of Newman's teaching, as are humanism and naturalism; whether one like it or not they are there" (p. 100). Students of Newman will do well to verify these charges, and others not less grave in the same context. M. Leclèrc next goes on to consider the development of Modernism effected especially by Maurice Blondel, Laberthonnière, Le Roy, Tyrrell, and Loisy. The closing chapter treats of Protestant and so-called Catholic Modernism. The work on the whole may be recommended as a succinct, clear, subtle, if not profound exposition of one of the most insidious forms of error into which the human mind has ever fallen. One may not agree with all of the author's interpretations of his sources; but one must applaud his frankness and sincerity, and above all his earnestness in the defence of the validity of human reason, as such, and his courage and skill in combating powerful opponents.

Literary Chat.

The Librarian of the Catholic University has published a list of periodicals and serials directly accessible to the students of the institution. The catalogue comprises the collections of the University Main Library, the collections of the Paulist, Dominican, Marist, Holy Cross, and Franciscan Colleges, which form part of the university group, and also the private collections kept in the departmental library of Semitic and Egyptian languages and literature and in the library of philosophy. Drs. Hyvernat and Pace have apparently placed their valuable collections at the disposal of the academic members. The catalogue will prove of service to all classes of students who do literary or research work, and who find it as a rule difficult to get access to foreign periodicals in cases when they have to verify references. It is desirable for this reason that the sets still defective or incomplete, at least of the more important magazines, be filled up.

Among recent Catholic novels *So as by Fire* deserves mention as having unusual merit. The plot is simple, but the presentation of characters is both natural and artistically balanced. It pictures three years of a young girl's life, who, having been raised amid unsympathetic surroundings, conceives an inordinate desire for enjoyment of life. By an accident she is placed in a series of tempting circumstances which allow her to pass for the orphaned and dead grandchild of a wealthy southern gentleman. The outwardly suppressed struggles of conscience against her false position amid the triumphs of success, the apprehension of possible detection pursuing her in the midst of sincere friendships, and a deep-rooted love for the man who trusts her, afford a play and counterplay of varied emotions which end in the ultimate triumph of virtuous impulses. The descriptions and language are singularly free from affectation and introduce an altogether beautiful moral.

The *Acta Apostolicae Sedis* (26 May, 1910) contains an Encyclical Letter in which the Holy Father makes the celebration of the third centenary, this year, of the canonization of St. Charles Borromeo, the occasion of an appeal to the episcopate throughout the world to unite with him in the reform of ecclesiastical morals and the promotion of the higher education of the clergy. St. Charles became the restorer of Catholic discipline in the Church by the vigorous initiative he took at the Council of Trent. With the aid of the Religious Orders he began the improvement of his own diocese. His reforms in the first place were directed to scholastic training, parochial and ecclesiastical. He was distinctly a patron of learning, and made the study of the sciences and arts a means of elevating the standard of clerical and pastoral discipline. But he was also a socialist in the best sense of that word, inasmuch as he took a vigorous interest in the temporal benefit of his people. His establishment of the Golden Borromean Confederation, by which the seven Swiss cantons were brought into union of purpose and action, was not simply a religious movement; it had a social purpose, with religion as its basis.

The Latin text of the Encyclical covers twenty-two pages of the *Acta*, the reprinting of which we reserve for our next number. It will give us the opportunity to enter upon the discussion of the organization and management of Ecclesiastical Seminaries. These were the foundation for a practical reform of the Church in Lombardy, and in a measure elsewhere, and they require a new adjustment, upon the old groundwork of principles, to do their work in this country and age effectually.

Father John Copus, S.J., author of *The Son of Siro* and a number of books that appeal to the young especially, by reason of a certain romantic realism and sound spiritual motives, has a new volume in press, entitled *Andros of Ephesus* (M. H. Wiltzius Co.). The story is laid in the historic period of the Acts of the Apostles and pictures St. John in the Ephesian city, foreshadowing the triumph of Christianity over the pagan worship of Diana.

B. Herder has made a reprint of P. J. G. Hagen's articles in the *Stimmen aus Maria Laach* on the story of the Papal Comet Bull. The eminent Jesuit astronomer has undertaken the task of tracing this historical lie critically to its original source and discovers a most interesting scheme of tributary currents which for four hundred years have helped swell the stream where many so-called historical writers drink. It should be mentioned, however, that Father Hagen is indebted to the researches made by P. J. Stein, S.J., who last year published a pamphlet "Calixte III et la Comète de Halley" (*Specola Astronomica Vaticana*, II, 1909). We hope the Truth Society will give us an English version of this entertaining investigation in due course of time.

Fisher Unwin (London) republishes John Tauler's *The Following of Christ*, done into English by J. R. Morell. This work of the great German Dominican mystic of the fourteenth century must not be confounded with the like-

named volume of Thomas à Kempis. Tauler's book is a treatise on the higher life of religious perfection. It analyzes the virtues of poverty and detachment for the sake of Christ, the operations of the will and the understanding in striving after union with God. Then it points out and teaches by a similar process of reflection the means by which a perfectly poor and detached life in union with God may be acquired. The whole treatise may be called a method of leading man into a poor, perfect, contemplative life, detached from creatures and wholly given to the love and service of God.

The Sisters of the Holy Child in America have made a distinctly valuable contribution to religious literature for children. There are nearly a dozen neatly printed and illustrated volumes, such as *The Gift of the King, The Miracles of Our Lord, The Story of the Friends of Jesus, Lessons of the King, Mary the Queen, The Queen's Festivals,* which are, like Mother Loyola's books, a real joy and help to the child. Recently the Sisters have extended the series in *Talks with the Little Ones about the Apostles' Creed,* to which is now added *The Laws of the King* or "Talks on the Commandments". The volumes are uniform in appearance and well made (Benziger Bros.).

The Wonders of the Universe, by James L. Meagher, D.D. (New York: Christian Press Association), is a rich repertory of facts and laws which the physical sciences have discovered in nature. The alert critic will come across here and there inaccuracies as to details, almost unavoidable in a work of the kind; but there is an immense treasury of illustrative material which the busy priest can make good use of in sermons and instructions, especially for children. The wonders are drawn from earth and sky, and life, terrestrial and human; and they are described vividly and interestingly.

A useful and a timely book from a historico-theological point of view is *The Papacy and the First Councils of the Church* by the Rev. Thomas Dolan. One of the principal supports of the "Anglican Claims" is the assertion that the first six Œcumenical Councils reveal no "Roman Pope", that is, a supreme and infallible centre of authoritative teaching. The fatuity of this statement is manifest to anyone who makes an unbiased study of the great collections and histories of Mansi, Hardouin, Hefele, and the rest. These, however, are voluminous works not easily accessible to very many readers. Within the limits of less than two hundred pages Father Dolan has summed up in good, plain English the substance of the early conciliar teaching. Besides this controversial value, the compendium will be found especially useful by students of dogmatic theology. It will supplement and perhaps correct here and there the excerpts found in their manuals; and will give an historical setting and interest to their didactic studies (St. Louis, Mo.: B. Herder).

One of the many devices by which the un-Catholic mind—un-Catholic in its failure to seize the totality of things—endeavors to account for the origin of Christianity is to attribute that origin to a gradual accretion, around a simple Gospel story, of elements drawn from Oriental, Hellenic, and Jewish cults and myths. Christianity is thus held to be a "syncretism" of the more or less mythical story of Jesus with pagan beliefs and practices. A book that deals very satisfactorily with this specious theory is entitled *L'Évangile en face du Syncrétisme païen.* It is one of the recent additions to *Études de Philosophie et de Critique religieuse* issued by Bloud et Cie., Paris. That it has been written by Père Allo, O.P., professor at the University of Freiburg (Switzerland) and the author of *La Foi et les Systèmes,* suffices to guarantee its merits. Christianity was, of course, born into a society seething with manifold and multiform pagan beliefs in which superstitious ideas and practices were almost inextricably interwoven with the better and saner products of the mind and heart. That the Church gradually absorbed some of the out-

ward forms and symbols at the time was as reasonable and desirable as it was inevitable. On the other hand, that there was the greatest possible antagonism between Christian ideals and beliefs and those of paganism becomes evident to an impartial student of the early centuries. Professor Allo's book brings together in a brief compass and in a luminous style all that is most important in the matter.

Another recent volume belonging to the same series is *La Verité du Catholicisme* by J. Bricourt. The author is the editor of the *Revue du Clergé Français,* in which periodical, indeed, most of the material originally appeared. The difficulties of faith, the historicity of the Gospels, Catholicism and history, the development of doctrine, what is true and what is false in "Americanism", and what is condemned in Modernism—these and other topics of apologetical interest are very ably discussed.

All the world has heard of Helen Keller, the blind deaf-mute, and her wonderful intellectual conquests in the face of tremendous obstacles. Comparatively few, however, know of the triumphs of the mind, urged by Christian love, attained by a humble religious woman over similar obstacles in the case of certain children in her convent near Poitiers, France. The story of these triumphs is told graphically, and at the same time with a scientific setting, by M. Arnould, professor at the Poitiers University, in a recent volume entitled *Ames en Prison* (Paris—Poitiers, Oudin et Cie.). The title is expressive, suggesting as it does the condition of the unfortunate beings whose souls were in a sense locked in the prison of their bodies until love quickened the ingenuity of their liberators to invent the key of education whereby the unfortunates were set free to the outer life of truth and social communication. Besides detailed accounts of the cases, Marie Heurtin, Anne Poyet, and Marie Obrecht, all of whom found deliverance through Sœur Marguerite, the volume contains a number of psychological essays pertaining to the first of these three persons, together with brief notices of 116 other similar cases scattered throughout the world. It likewise gives an account of the institutions in this country, Germany, Sweden, Scotland, and especially France—schools in which blind deaf-mutes are educated. The work is extremely interesting as well as technically instructive. Illustrations adorn the book and good indexes add to its serviceableness.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ESSAYS IN PENTATEUCHAL CRITICISM. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, author of *Studies in Biblical Law.* Oberlin, Ohio: Bibliotheca Sacra Co. 1909. Pp. xiv-239. Price, $1.50, postpaid.

QUE DEVIENT L'AME APRÈS LA MORT? Par Mgr. Wilhelm Schneider, Evêque de Paderborn. Adapté de l'Allemaud par M. l'Abbé G. Gazagnol, du Clergé d'Albi. Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 *fr.* 60.

LA FOI. Par P. Charles. Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 *fr.* 60.

COMMENT IL FAUT PRIER. Par Alice Martin. Piété—Ascétisme. Paris: Bloud & Cie. 1910. Pp. 126. Prix, 1 *fr.* 20.

LE DISCERNEMENT DES ESPRITS pour le bon règlement de ses propres actions et de celles d'autrui. Ouvrage spécialement utile aux directeurs des âmes. Par P. J.-B. Scaramelli, S.J. Traduit de l'italien par M. A. Brassevin, Chanoine de la Cathédrale de Marseille. Nouvelle édition. Paris: P. Téqui. 1910. Pp. v-481. Prix, 3 *fr.* 50.

HEAVENWARDS. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. New York, Philadelphia: P. J. Kenedy & Sons.

THE LAWS OF THE KING, or Talks on the Commandments. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 199. Price, $0.60.

DIE FÜLLE DER GNADEN. Ein Handbuch der Mystik. Von August Paulain, S.J. Vol. I. Wesen und Arten. Vol. II. Begleiterscheinungen. Approb. Bisch. Freiburg. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1910. Pp. 416 und 462. Price, $2.15.

SERMONS FOR THE CHRISTIAN YEAR. By the late Dom Wilfrid Wallace, O.S.B., Erdington Abbey. With a Preface by Dom Bede Camm, O.S.B., of the same Abbey. Vol. I. Advent to Quinquagesima. Vol. II. First Sunday of Lent to Whitsunday. Vol. III. Trinity Sunday to 24th Sunday after Pentecost. St. Louis, Mo.: B. Herder. 1910. Pp. 390, 420, and 420. Price, $4.00.

DE PAUPERTATE, HUMILITATE ET PATIENTIA, sive de tribus tabernaculis. De Vera Compunctione Cordis. Sermones Devoti. Epistula ad quemdam Cellerarium. Soliloquium animae. Adjectis epilegomenis, adnotatione critica, indicibus, tabulis photographicis. Ad Cod. M. S. edidit Michael Josephus Pohl. Friburgi, Brisg., St. Louis, Mo.: B. Herder. 1910. Pp. 590. Price, $2.15.

PHILOSOPHICAL.

STELLUNG DER DEUTSCHEN KATHOLIKEN ZUR NEUEREN LITERATUR. (Erstes bis fünftes Tausend.) Von P. Alexander Baumgartner, S.J. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1910. Pp. 86. Price, $0.27.

L'ÉVANGILE ET LA SOCIOLOGIE. Par le Docteur Grasset, Professeur à la Faculté de Médecine de l'Université de Montpellier. (*Questions de Sociologie.*) Paris: Bloud & Cie. 1910. Pp. 62. Prix, 0 *fr.* 60.

L'ÉTAT MODERNE ET LA NEUTRALITÉ SCOLAIRE. Par George Fonsegrive. (*Questions de Sociologie.*) Paris: Bloud & Cie. 1910. Pp. 64. Prix, 0 *fr.* 60.

LA NOTION DE CATHOLICITÉ. Par A. de Poulpiquet, O.P. Paris: Bloud & Cie. 1910. Pp. 63. Prix, 0 *fr.* 60.

LA DIFESA DEL CHRISTIANESIMO PAR L'UNIONE DELLE CHIESE. Nicola Franco, Sacerdote de Rito Greco. Roma: M. Bretschneider. 1910. Pp. 227. Pr. *L.* 2.50.

LES IDÉES MORALES DE MADAME DE STAËL. Par Maurice Souriau, Professeur à l'Université de Caen. (*Philosophes et Penseurs.*) Paris: Bloud & Cie. 1910. Pp. 119.

LEÇONS DE PHILOSOPHIE SOCIALE. Par le R. P. Schwalm, O.P. Tome I: Introduction—La Famille ouvrière. Préface de M. Gabriel Melin, Chargé de Cours de Science Sociale à l'Université de Nancy. (*Études de Morale et de Sociologie.*) Paris: Bloud & Cie. 1910. Pp. xx-427. Prix, 4 *fr.*

DE SYSTEMATE MORALI DISSERTATIO, AD USUM SCHOLARUM COMPOSITA, auctore Lud. Wouters, C.SS.R. Rome: Desclée. Pp. 37. Price, $0.06.

HISTORICAL.

FRANCIS DE SALES. A Study of the Gentle Saint. By Louise M. Stacpoole-Kenny. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. iv-332.

LIFE OF REGINALD POLE. By Martin Haile, author of *Queen Mary of Modena, James Francis Edward, the Old Chevalier.* New York: Longmans, Green & Co.; London: Sir Isaac Pitman & Sons. 1910. Pp. xiii-554. Price, $5.25 *net.*

HISTORY OF THE AMERICAN COLLEGE of the Roman Catholic Church of the United States, Rome, Italy. By the Rt. Rev. Henry A. Brann, D.D., LL.D., '62. Rector of St. Agnes's Church, New York City. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 570. Price, $2.00.

KIRCHENGESCHICHTLICHE APOLOGIE. Sammlung kirchengeschichtlicher Kritiken, Texte und Quellen auf apologetischer Grundlage, herausgegeben von Dr. Theodor Deimel. Approbation Erzbischofs von Freiburg. Freiburg, Brisg., St. Louis, Mo.: B. Herder. Pp. xx u. 396. Price, $1.45.

THE LIVES OF THE POPES IN THE EARLY MIDDLE AGES. By the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar School, Newcastle-on-Tyne. The Popes in the Days of Feudal Anarchy. Formosus to Damasus II. 891-1048. Vol. V. 999—1048. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1910. Pp. 306. Price, $3.00.

MISCELLANEOUS.

A BIT OF OLD IVORY AND OTHER STORIES. By Mary F. Nixon-Roulet, Mary T. Waggaman, Mary E. Mannix, Florence Gilmore, Marion Ames Taggart, P. G. Smyth, Anna T. Sadlier, Jerome Harte. New York, Cincinnati, Chicago: Benziger Brothers. 1910. Pp. 255. Price, $1.25.

THE POEMS OF JAMES RYDER RANDALL. Edited with Introduction and Notes by Matthew Page Andrews, M.A. New York: Tandy-Thomas Co. 1910. Pp. x-221.

CLARE LORAINE, or Little Leaves from a Little Life. By "Lee". New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 206. Price, $0.85.

BROWNIE AND I. By Richard Aumerle, author of *Between Friends,* etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 170. Price, $0.85.

BOY. Por el Padre Luis Coloma, S.J., de la Real Academia Española. Con las licencias necessarias. Madrid: Administración de Razón y Fe. 1910. Pp. 381. Precio: 3,50 *pesetas.*

THE FORTUNES OF PHILOMENA. By Evelyn Mary Buckenham. Illustrated. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 92. Price, $0.50.

THE ALCHEMIST'S SECRET. By Isabel Cecilia Williams. New York, Philadelphia: P. J. Kenedy & Sons. 1910. Pp. 183.

THE BOYS OF ST. BATT'S. A Day-School Story. By R. P. Garrold, S.J., author of "The Man's Hands". New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 226.

PÈRE JEAN AND OTHER STORIES. By Aileen Hingston. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. Pp. 78. Price, $0.70 *net.*

CONFLICT AND TRIUMPH. A Drama in Three Acts. By Elizabeth Gagnieur (Alba). Montreal: Canadian Messenger Press. 1908. Pp. 339.

A WINNOWING. By Robert Hugh Benson, author of *A King's Achievement,* etc. St. Louis, Mo.: B. Herder. 1910. Pp. 332. Price, $1.50.

THE DIARY OF AN EXILED NUN. With a Preface by François Coppée. Authorized translation. St. Louis, Mo.: B. Herder. Pp. 293. Price, $1.00.